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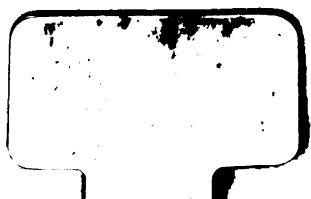
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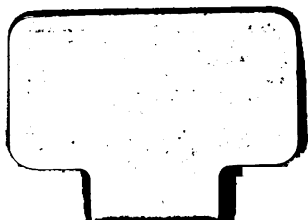
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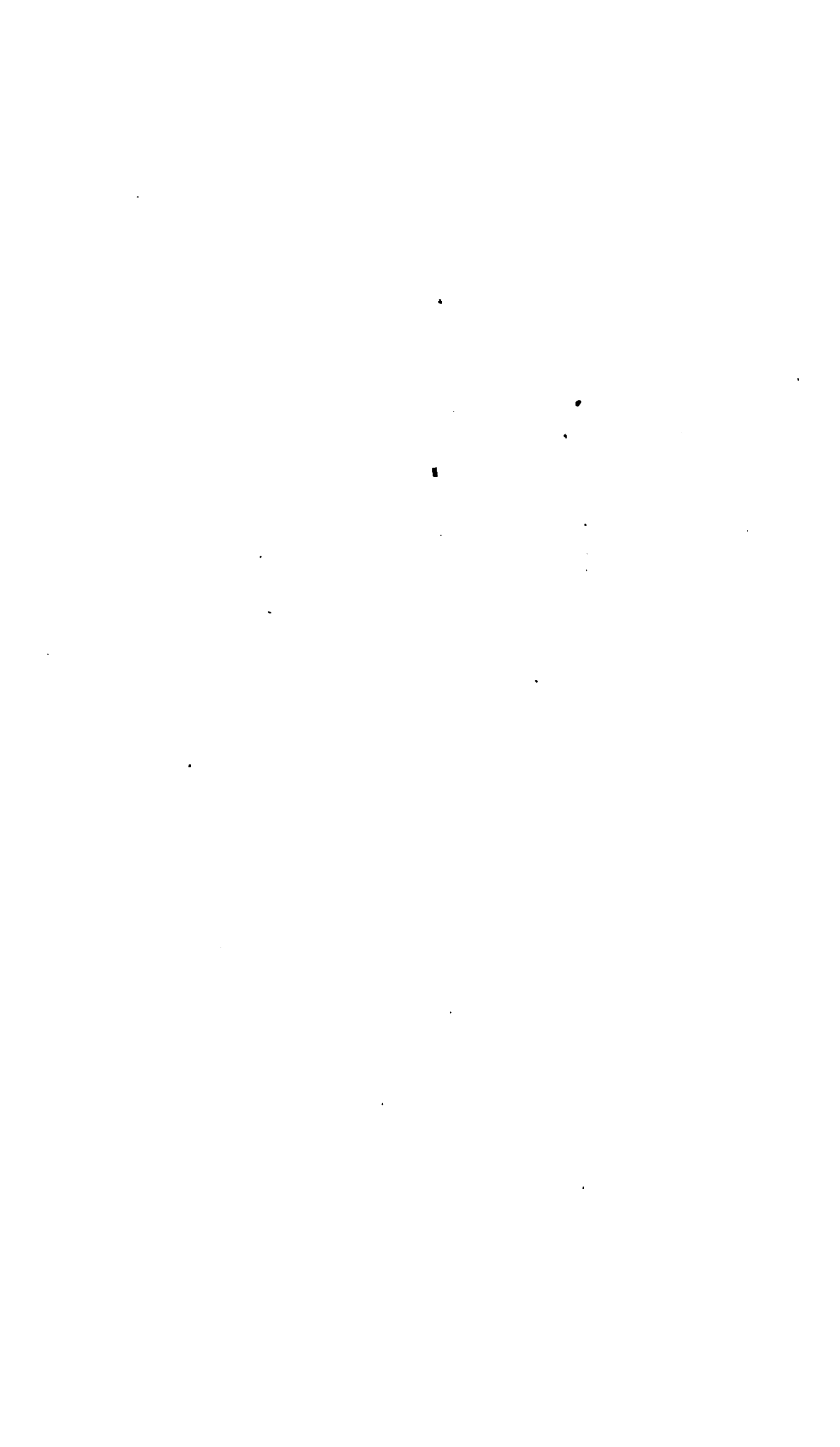
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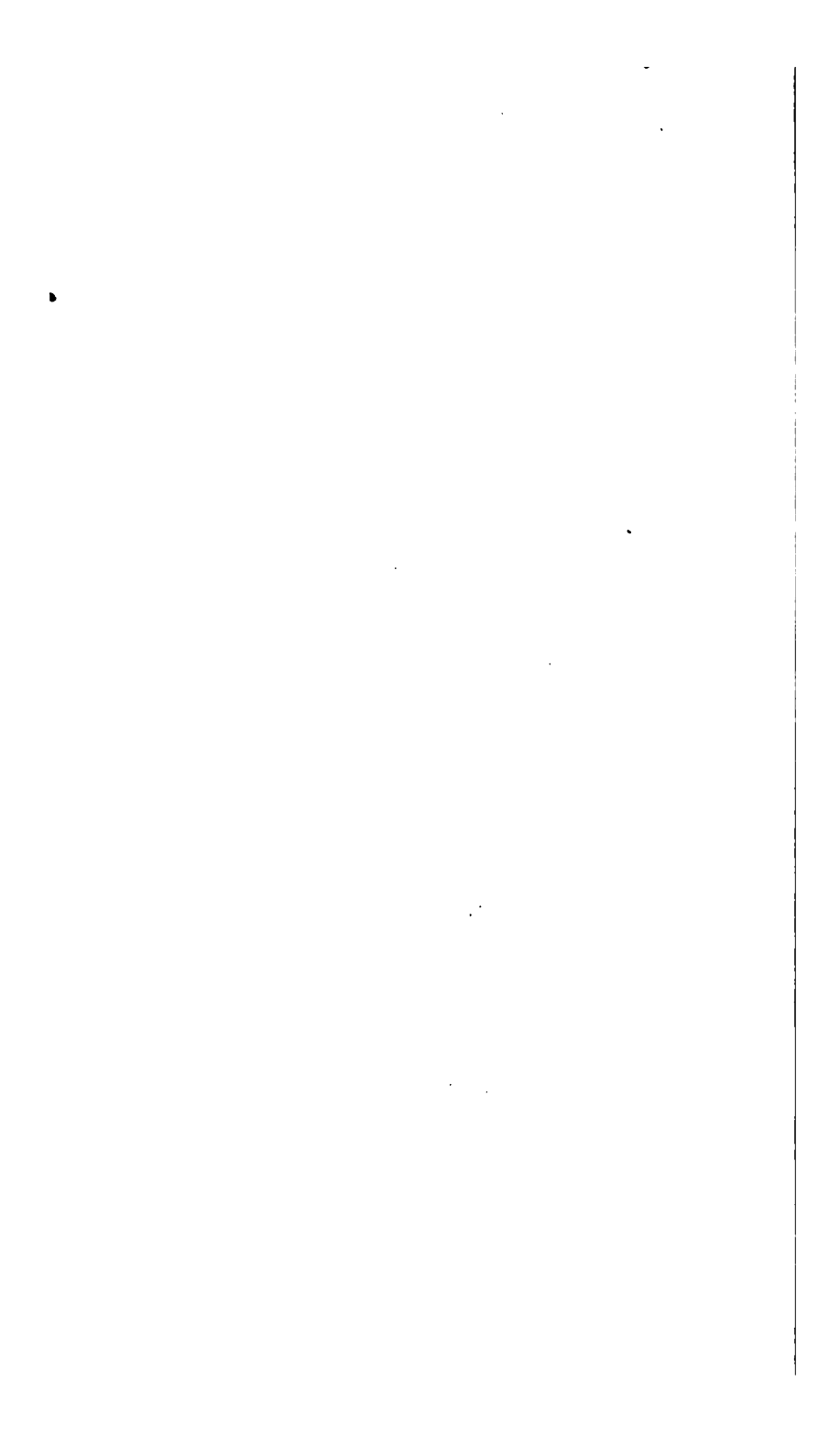
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THE
CHRISTIAN EXPOSITOR;
OR,
PRACTICAL GUIDE TO THE STUDY
OF THE
OLD TESTAMENT.

INTENDED FOR THE USE OF GENERAL READERS.

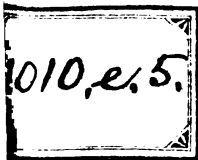
BY THE
REV. GEORGE HOLDEN, M.A.



"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4.

LONDON:
PRINTED FOR J. G. & F. RIVINGTON,
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ADVERTISEMENT.

OF the nature of the present volume it is scarcely necessary to say more than that it is the completion of the design announced in the *Christian Expositor* of the New Testament, published in 1830. Adhering to the plan detailed in the Preface to that publication, it has been the Author's endeavour to state, as briefly as was consistent with perspicuity, the result of a critical investigation into the meaning of the Hebrew Scriptures; and with feelings of gratitude and thankfulness to the Supreme Being, that he has been blest with health to prosecute to its termination a work of so much labour, he presents it to the public in the hope that it will be acceptable to the student and the general reader, for whose use it is principally designed.

Maghull, near Liverpool,

October 1834.

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THE BOOK OF ECCLESIASTES.

INTRODUCTION.

THE author of this book was Solomon, as is declared ch. i. 1, 12. A collateral proof arises from the contents of the work itself, in which he is stated to have excelled in wisdom beyond all who were before him in Jerusalem; ch. i. 16. ii. 15. and to have composed many proverbs; ch. xii. 9.

The Hebrew title assumed by the author of the book is *Koheleth*, respecting the meaning of which various opinions have prevailed among the learned; but the most probable is, that it means one who convenes the people together, and imparts to them the lessons of wisdom and virtue. That Solomon was accustomed to assemble and instruct the people, may be inferred from ch. xii. 9. where it is said, "he taught the people knowledge," which, being contradistinguished to his "setting in order," or composing many proverbs, implies that he imparted this knowledge to auditories collected for the purpose of hearing him discourse upon topics proper for edification. We are informed by the sacred historian, that a very great company attended the queen of Sheba when she visited Solomon "to prove him with hard questions," 1 *Kings* x. 2.; 2 *Chron.* ix. 1.; that there came of all people to hear his wisdom, 1 *Kings* iv. 34.; and that "all the earth sought to Solomon, to hear his wisdom," 1 *Kings* x. 24.; 2 *Chron.* ix. 23.; from which it is reasonable to infer that the royal sage assembled them together and delivered to them the maxims and admonitions of his enlightened mind. According to this explanation of the title *Koheleth*, our translators have properly rendered it by the term "Preacher," for though it does not quite express the full force of the original, the English language does not, as it should seem, afford a more appropriate word. The term "Ecclesiastes" is an equivalent Greek word, adopted in the authorized translation as the title of the book from the Septuagint version.

The object and design of this book is to investigate and determine the *summum bonum*, or chief good of man. Now the Sovereign Good, as understood by the author of the Ecclesiastes, is, that which is ultimately good, that which, in all its bearings and relations, is conducive to the best and highest interests of man; and, after discussing various erroneous opinions, he finally determines

that it consists in true wisdom or religion. The scope of the whole argument, therefore, is the praise and recommendation of wisdom, as the supreme good to creatures responsible for their actions; and in the prosecution of it the preacher has divided his discourse into two parts. The first, which extends to the tenth verse of the sixth chapter, is taken up with demonstrating that all those things which sensual and worldly men regard as the chief good, are vanity, utterly insufficient to constitute it; the second part, which includes the remainder of the book, is occupied in eulogizing wisdom, and in describing its nature, its excellence, its beneficial effects. This division is not adhered to throughout with logical accuracy; some deviations from strict method are allowable in a popular discourse; and the author occasionally diverges to topics incidentally suggested; yet amidst these digressions, the distinction of the two parts cannot escape the attentive reader. But the design of the Ecclesiastes, and the chain of the argument, will be more distinctly perceived by the following analysis.

PART I.

CHAP.

- I. The vanity of all earthly things, 2. The unprofitableness of human labour, and the transitoriness of human life, 3—11. The vanity of laborious inquiries into the ways and
- II. works of man, 12—18. Luxury and pleasures are only vanity and vexation of spirit, 1—11. Though the wise excel fools, yet, as death happens to them both, human learning is but vanity, 12—17. The vanity of human labour in leaving the produce of it, they know not to whom, 18—23.
- III. The emptiness of sensual enjoyments, 24—26. Though there is a proper time for the execution of all human purposes, yet are they useless and vain; the Divine counsels, however, are immutable, 1—14. The vanity of human pursuits proved from the wickedness prevailing in courts of justice, contrasted with the righteous judgment of God, 15—17. Though life, considered in itself, is vanity, for men die as well as beasts, yet in the end it will be very different
- IV. with the spirit of man and that of beasts, 18—22. Vanity is increased unto men by oppression, 1—3. The vanity of prosperity, 4. of folly, or of preferring the world to true wisdom, 5, 6. of covetousness, 7, 8. of dominion and empire,
- V. though society has its advantages, 9—16. Errors in the performance of Divine worship, which render it vain and unprofitable, 1—7. The vanity of murmuring at injustice; for though the oppression of the poor and perversion of judgment greatly prevail, they do not escape the notice of the Almighty, 8, 9. The vanity of riches; with an admonition as to the moderate use of them, 10—20. and the vanity of avarice, 1—9.
- VI.

PART II.

CHAP.

- Since all human designs, labours, and enjoyments are vain, it is natural to inquire, What is good for man? What
- vii. is his supreme good? 10—12. The answer is contained in the remainder of the book, and begins with the praise of character and reputation, 1. Affliction improves the heart, and exalts the character of the wise, 2—10. The excellency of wisdom, 11—14. An objection with the answer, 15—29. viii. 1—7. The evil of wickedness shows the advantage of wisdom, 8—13. An objection with the answer, x. 14—17. ix. 1. An objection with the answer, 2—18. x. 1—17. The banefulness of sloth, 18. The power of wealth, 19. An exhortation against speaking evil of dignities, 20. An exhortation to charity and benevolence, 1—10. and to the early cultivation of religious habits, 1—7. The conclusion, 8—14.

Though the inspired authors of the New Testament have not given their infallible sanction to the Ecclesiastes by direct appeals to it, yet its canonical and divine authority rest upon unimpeachable grounds. Solomon had twice witnessed the especial presence of God, 1 *Kings* iii. 5. ix. 1.; he was endowed by the Most High with inspired wisdom to govern the people over whom he reigned, 1 *Kings* iii. 5—14. iv. 29. he was furnished with all outward means for the successful prosecution of his inquiries, 2 *Chron.* ix. 22.; he was educated from his tender years by his pious father and the prophet Nathan, *Prov.* iv. 3, 4.; 2 *Sam.* xii. 25.; 1 *Kings* i. 11. and was likewise himself gifted with the prophetic spirit, 1 *Kings* iii. 5. et seq. vi. 11, 12. ix. 1. et seq. xi. 9—11. The book, moreover, has been received by the Jewish Church as sacred, and it has been inserted in that canon which was approved and ratified by our blessed Lord; *Luke* xxiv. 44.

As the qualities which distinguish the poetic style of the Hebrews may, in some degree, be discovered in the book of Ecclesiastes, we cannot hesitate to class it among the metrical books. Nor need it surprise us to find a grave discourse in measured lines; for some of the didactic pieces of the Sacred Volume are written in this manner, as for instance the book of Job and the Proverbs; and the Orientals have always had a predilection for metre, even in their most serious compositions. The general tenour, indeed, of the language, approaches to the plainness and simplicity of prose compositions; but it is occasionally highly ornamented and figurative. In the beginning of the twelfth chapter is a specimen of boldness of metaphor, and of combination of imagery, scarcely equalled, certainly not exceeded, in the most poetical parts of the Old Testament. Some have considered it as a scientific portraiture of age, drawn with anatomical and physical accuracy; but it is more just to view it only as a highly figurative and poetical representation of old age, in which the various infirmities and imbecilities of that period of life, and its final close,

are pourtrayed by a great variety of images, themselves unconnected, yet mutually tending to identify the prototype.

CHAPTER I.

1. *of Jerusalem.*] Rather, as v. 12. "in Jerusalem;" i. e. who reigned there.

2. *Vanity of vanities*] A Hebrew superlative denoting the greatest vanity. This is the proposition which the first part of the discourse is intended to illustrate, viz. with respect to the chief good of man, the things of this world are the greatest vanity, incapable of rendering him happy, and of securing his highest interests.

3. *What profit*] Viz. with respect to the chief good. It must be so limited, for in many respects labour is not only necessary, but profitable; *Gen.* iii. 17.; *Prov.* xiv. 23. comp. ch. ii. 22. iii. 9. The expression "under the sun" often occurs in the Ecclesiastes, and denotes *in this life, in this world*.

4. *One generation*] The reasoning is, With respect to the chief good a man has no profit in all his labour, v. 3. for, while the course and constitution of nature continue the same, he cannot, from the transitoriness of human life, long enjoy the fruit of his anxious cares, v. 4—7. His toils also produce weariness and disgust, v. 8. and as they have never conferred happiness on man, no one need expect they ever can, since there is no new thing by which it can be produced, v. 9, 10. and they are seldom worthy to be held in remembrance by posterity, v. 11.

8. *full of labour* ;] Rather, "all things are wearisome;" i. e. all the things in and for which he so anxiously toils, weary, without producing any real satisfaction and content.

9. *no new thing under the sun.*] Viz. to constitute the chief good; there are no new sources of enjoyment, every plan devised for the attainment of felicity being equally ineffectual with all former things. The observation must be limited in some such way as this, for in its most general acceptation it is evidently not true; comp. ch. iii. 15.

11. *any remembrance*] This must be taken with some limitation, as implying no more than this, that in like manner as the memory or record of former things is imperfect, so existing transactions shall be imperfectly recorded, and little regarded by posterity.

13. *to be exercised therewith.*] Viz. as a trial of their patience. It does not appear to be the preacher's design in v. 12—18. to prove the vanity of human wisdom in general, (that being the subject of a subsequent section, ch. ii. 12—17.) but of that knowledge in particular which results from laborious inquiries into the ways and works, the occupations and pursuits, of man.

To this, says he, "I gave my heart," I diligently applied my mind; so *v.* 17.

14. *all is vanity, &c.*] In regard to the chief good of man, *v.* 2. Though this is true in the most extensive acceptation of the terms, the context seems to limit it to all studies concerning the actions and works of man; but comp. *ch.* ii. 11, 17, 26. *iv.* 4, 6. *vi.* 9.

15. *cannot be made straight* :] Viz. by such knowledge, "and that which is wanting cannot be numbered," cannot be supplied by it. It may perhaps be intended in a figurative sense, namely, that which is perverse cannot be rectified, nor that which is defective in men's conduct supplied by this knowledge; comp. *ch.* vii. 13.

16. *wisdom*] The wisdom spoken of *v.* 13. viz. respecting the pursuits and works of men, which includes the knowledge of "wisdom, madness, and folly," *v.* 17. of the works and labours of human wisdom, madness, and folly; *ch.* ii. 12. *vii.* 25. But I perceived that this knowledge is productive "of vexation of spirit; for in much wisdom (of this description) is much grief, and he that increaseth (this) knowledge, increaseth sorrow," since he perceives the more clearly, and thereby laments the more deeply, the vanity of all human pursuits, *v.* 18. This, it is true, may be understood of all human knowledge, but surely it cannot be intended to denounce learning in general, that most delightful of all human pursuits, neither can it apply to the wisdom eulogized in the book of Proverbs.

CHAPTER II.

1. *I said in mine heart,*] I purposed in my mind; "I will prove thee;" literally, "I will pour out myself in mirth," I will indulge in it. But after experience I found this to be vanity. In *v.* 1—11. the preacher shows that luxury and pleasure are vanity, and cannot constitute the chief good.

2. *laughter,*] Meaning excessive laughter and immoderate mirth; *Prov.* xiv. 13. note.

3. *wine*] I gave myself to banqueting and feastings, yet at the same time "acquainting mine heart with wisdom," *i. e.* conducting myself with discretion; and I "laid hold on folly," addicted myself to those pleasures which, in reality, and in the end are found to be folly, in order "that I might see what was that (real) good for the sons of men," &c.

6. *pools*] Artificial reservoirs, to water therewith "the wood that bringeth forth trees," *i. e.* the grove flourishing with trees; *Neh.* ii. 14.; *Isa.* i. 30.

7. *born in my house* :] Among the Hebrews a kind of marriage was permitted between slaves, and the children produced by these connexions were also slaves; *Gen.* xiv. 14. xvii. 23.

8. *the peculiar treasure*] The most precious articles which kings and the provinces could supply. The words rendered "all

the delights—all sorts” are of uncertain interpretation, but perhaps imply “all the delights of human luxury.”

10. *my heart rejoiced*] I enjoyed for a season “all my labour” which I took in the pursuit of pleasure, but after all, “this (short-lived enjoyment) was my portion,” was all I reaped from it. Or rather, “this was my portion,” the only thing that accrued to me “of all my labour” after pleasure, namely, “that I looked on all &c.—and behold, all was vanity and vexation of spirit,” and as far as regards the supreme good, the real end of life, “there was no profit under the sun” in all my luxury and pleasures; v. 11.

12. *wisdom, &c.*] V. 12—17. relate to mere human or worldly wisdom, which, the preacher owns, excels folly, but demonstrates that it cannot be the chief good, since death happens both to the wise and to fools alike. “For what can the man do,” &c.; i. e. in this research into the wisdom, and madness, and folly of mankind, see ch. i. 17.; what more “can the man do that cometh after the king? (He can only do) even that which hath been already done” by me; he can form no other judgment than I have done.

14. *are in his head;*] He is circumspect, cautious in his undertakings, and judicious in the execution of them.

15. *As if*] Viz. as that one event, death, v. 14. happens both to the fool, and “even to me,” who excel in wisdom, why am I solicitous to become more and more wise, since I am not thereby exempted from the stroke of fate? “Then said I in my heart, that this (earthly wisdom) also is vanity,” inadequate to ensure complete satisfaction. The preacher’s argument is only against wisdom in these respects, that it cannot ward off death, nor completely satisfy the heart of man.

17. *I hated life;*] This must be restricted to that kind of life which Solomon was describing, a life spent in the pursuit of pleasure and of worldly wisdom. “Therefore I hated,” or became weary of it, “because the work that is wrought under the sun (with a view to procure real happiness, is found upon trial to be) grievous unto me; for all (of it) is vanity,” in regard to man’s sovereign good, and rather produces “vexation of spirit” than substantial happiness.

18. *I hated*] Became disgusted with “all my labour which I had taken,” i. e. in search of permanent satisfaction. The preacher in v. 18—23. shows the vanity of men’s labour in leaving it they know not to whom.

20. *to despair*] Viz. of reaping any substantial good from “all the labour which I took; for granting that “there is a man whose labour is in wisdom,” rather, “whose labour hath been (conducted) with wisdom and with knowledge, and with success,” yet all must be left to one who has not laboured therein; which is vanity in regard to man’s chief good, and from the anxious toil bestowed to no purpose may be called “a great evil;” v. 21.

22. *what hath man*] What advantage with respect to the chief good has he from all his labours? ch. i. 3. In such labours he

spends his days and nights in useless sorrows: surely then this labour is also vanity.

24. *nothing better*] Rather, "the man enjoys not true happiness that eats and drinks, and makes his soul enjoy," &c. *i. e.* that lives luxuriously and indulges himself with the fruit of his labour. "This I perceive is from the hand of God," *i. e.* this circumstance, that happiness does not consist in sensual enjoyments, is by the ordination of Providence. The emptiness of these indulgences is the subject of *v.* 24—26. and the preacher goes on to prove the truth of it from experience; for, says he, "who can eat, or who can hasten thereto more than I?" *i. e.* no one could have indulged more in pleasures, or have been more eager in their enjoyment than I have been; *v.* 25. Yet I have only reaped from them mortification and disgust. For God gives only to the good man peace and contentment, and joy, while to the sinner he giveth travail and grief; and therefore true happiness cannot be found in such enjoyments, because they are criminal. Hence "this (gratification of sense) also is vanity" in regard to the chief good, and rather produces "vexation of spirit" than true happiness; *v.* 26.

CHAPTER III.

1. *To every thing*] *V.* 1—14. contain another proof of the position which forms the groundwork of the discourse, that true contentment cannot be derived from the sources of mere worldly enjoyment. But though human labours and pursuits are insufficient for this object, yet the preacher, so far from condemning them as sinful, declares that there is a determinate season for all the counsels of God, and a proper time for the execution of all human purposes, *v.* 1—8. Yet are they vain and unprofitable, because all things here below are subject to continual vicissitude, *v.* 9, 10. God indeed has made every thing beautiful in its season, though it is imperfectly comprehended by man, *v.* 11. and he allows his rational creatures to partake of present blessings in a moderate and virtuous way, *v.* 12, 13. and what is most consoling, amidst all this emptiness and instability of terrestrial things is, that the counsels of God are wise and immutable, *v.* 14. That the word "purpose" includes the counsels and designs of God, as well as those of men, is plain from what follows concerning a time to be born, and a time to die, *v.* 2. which alone belong to the ordination of Providence.

3. *to kill,*] *Viz.* by a judicial sentence, and a time proper for attempting "to heal" and recover health. But it may mean there is a time when God thinks fit to send death or health.

5. *stones,*] To gather and cast them away for any purpose whatever. "A time to embrace;" see 1 *Cor.* vii. 3—5.; *Joel* ii. 16.

7. *to rend,*] *Viz.* the garments in token of grief; *Gen.* xxxvii. 29.; *Joel* ii. 13. Hatred and anger being implanted in the human heart, may, under proper restrictions, be lawfully indulged.

And as there are just causes both for love and hatred, so there are for war and peace; *v.* 8. With *v.* 9, 10. comp. *ch.* i. 3, 13.

11. *hath set the world*] Hath set the whole world for their contemplation, yet can they not perfectly comprehend it. But the Hebrew may be better rendered, "he hath also put obscurity in the midst of them," his works, though beautiful, being intricate and mysterious, "so that no man can find (perfectly) the work," &c. Yet, notwithstanding this inscrutability of God's works, "I know that there is no good in them but for a man to rejoice," to be content, &c.; *v.* 12. This verse may mean, There is no good in men, or for them, except to enjoy God's blessings with contented moderation; which, in *v.* 13. is said to be "the gift of God;" comp. *v.* 22. *ch.* v. 18.

14. *shall be for ever*:] Viz. it is immutable; his purposes cannot be changed.

15. *That which hath been, &c.*] There is a continual round of the same pains, disappointments, trials, afflictions, &c.; "and God requireth that which is past;" *i. e.* will cause it to be again exhibited, for the course of nature remains unaltered. But it may be rendered, "God will require (*i. e.* revenge) the persecuted man." The scope of *v.* 15—17. is to prove the vanity of human pursuits from the wickedness prevailing in courts of justice, contrasted with the righteous judgment of God.

16. *the place of righteousness*,] The same as "the place of judgment," the seat of justice. With *v.* 17. comp. *v.* 1. note.

18. *might manifest*] Might prove them, "and that they might see that they themselves are beasts;" *i. e.* like beasts; not in all respects, but only so far as is declared in the following verse, viz. in being subject to death; *Ps.* xlix. 12, 20. In *v.* 18—22. the preacher dwells upon the vanity of man, and of human life.

19. *even one thing befalleth them*:] Namely, death, as the next clause shows, "they have all one breath," have the same animal life, "so that (in this respect) man hath no pre-eminence above a beast; for all is vanity;" every thing being insufficient to effect permanent felicity.

20. *All go unto one place*:] Viz. their bodies return to the dust; *Gen.* iii. 19. but with respect to the vital principle within them, "who knoweth," who can comprehend the immense difference between "the spirit of man that goeth upward (into the heavens), and the spirit of a beast that goeth downward to the earth," and perisheth for ever? *v.* 21. *ch.* xii. 7. "wherefore (such being the case) I perceive that there is nothing better;" &c. *v.* 22. comp. *v.* 13. *ch.* ii. 24. notes.

CHAPTER IV.

1. *I returned*,] Viz. from the contemplation of the preceding subject, "and considered" that vanity is increased unto men by oppression; *ch.* v. 8. This is the argument of *v.* 1—3. "But they (the oppressed) had no comforter."

2. *Wherefore*] The sum of this and v. 3. is, that if human and worldly things were our chief good, non-existence, considering the various oppressions here below, would be preferable to life.

4. *right*] Or rather "prosperous work;" which occasions envy, the source of many evils. In this verse the vanity of prosperity is shown; and in v. 5, 6. the vanity of preferring the world to true wisdom.

5. *The fool*] Who hath made this world his all "foldeth his hands together" in an agony of grief, "and eateth his own flesh," destroys himself with unavailing sorrow; *Job* xiii. 14. With v. 6. comp. *Prov.* xv. 16. xvi. 8.

8. *not a second*;) No son to inherit as heir the fruit of all his labours. "This (covetousness) is vanity" in regard to man's chief good, "yea, it is a sore travail," an irksome and painful occupation.

9. *Two are better than one*;) Viz. it is better to live in society than solitude; "because they have a good reward," a recompense for the labour which they are destined to undergo in life. In v. 9—16. the preacher maintains that, though society has its advantages, yet dominion and empire are but vanity.

10. *if they fall*;) If one, or either of them fall, &c.; implying that if a man in society fall into errors, or misfortune, his friend by good advice will rectify the former, and by kind assistance remedy the latter. The comforts and advantages of society are represented in v. 11. under the image of two persons lying together.

12. *against him*;) Against the person who lives alone, "two shall withstand him" who prevails over the solitary man. Here are described the advantages of society in affording mutual aid and assistance. The last clause, "for a threefold cord is not quickly broken," is probably a proverbial expression, denoting the benefits resulting from the union in civil society.

13. *child*] A young man, as the Hebrew signifies. From considering the utility of society, the preacher now turns his attention to civil government, which is necessary to the existence of the social state; and concludes that power and dominion, though sought with so much eagerness, confer no lasting and genuine felicity; v. 13—16.

14. *out of prison*] Figuratively, for from a mean condition the poor wise youth sometimes "cometh to reign, whereas he also that is born in his kingdom," i. e. the foolish king who succeeds to the throne by right of birth, often "becometh poor" and destitute. But the verse has been variously rendered and explained.

15. *with the second child*] Meaning that mankind are with, i. e. favour and support him that is second in the kingdom, the son and successor of the reigning monarch, "who shall stand up in his (father's) stead." And if through the wisdom of the king's government "there is no end of all the people, even of all that have been (are) before him," i. e. over whom he reigns, so that they increase in prosperity and numbers, "nevertheless they that

come often shall not rejoice in him," the rising generation will become weary of him, and desire a change. "This (kingly honour) also is vanity (with respect to man's chief good, and rather produces) vexation of spirit (than real happiness)."

CHAPTER V.

1. *Keep thy foot*] Conduct thyself prudently, and observe due decorum when thou goest to the house of God to join in the sacred rites of religion. Here is an allusion to the ancient custom of putting off the shoes when entering sacred places, or performing religious ordinances; *Exod.* iii. 5. note. "And be more ready to hear, than to give the sacrifice of fools;" i. e. be more intent upon receiving instruction, and paying obedience, than upon offering the mere formal sacrifices of the foolish; or, as the Hebrew may be more closely rendered, "for to be ready to obey is a better sacrifice than the offering of fools." The preacher in v. 1—7. adverts to the errors in the performance of divine worship, which render it vain and unprofitable; first, in our general conduct in devotional exercises, v. 1.; secondly, in prayer, v. 2, 3. thirdly, in vows, v. 4—6.; and lastly, proposes the remedy for these vanities in the principle of piety and reverence towards God, v. 7.

2. *with thy mouth,*] When engaged in devotion utter nothing unadvisedly; "for God is in heaven, and thou upon earth;" he is omnipotent and thou a weak, erring mortal; "therefore let thy words be few;" i. e. well-advised and considerate, "for as a dream cometh through the multitude of business; and," rather, "so a fool's voice cometh through a multitude of words;" i. e. in devotion much and hasty speech gives rise to folly and inconsistency, as much business does to dreams of the night with all their incoherent images, v. 3.

4. *he hath no pleasure in fools:*] Viz. who make vows without performing them; *Levit.* xxvii. 2. et seq.; *Ps.* lxvi. 13, 14. lxxvi. 11.

6. *thy flesh*] Thyself; "the angel," i. e. the priest; *Mal.* ii. 7.; *Rev.* i. 20.; for it appears from *Levit.* v. 4. et seq. that a breach of any vow was to be confessed before the priest, whose duty it was to make an atonement for it. The sense therefore is, When thou hast violated any vow "suffer not thy mouth to cause thee to sin" by alleging false and frivolous excuses; "neither say thou before the angel," i. e. before the priest, when confessing the breach of thy vow, "that it was an error," a mere involuntary slip; for why shouldst thou so speak before the priest that God should "be angry at thy voice, and destroy the work of thine hands," i. e. frustrate thy temporal designs and undertakings.

7. *in the multitude, &c.*] Avoid such false excuses, v. 6. for as in the multitude of dreams there are divers vanities, so likewise are there in many words in extenuation of offences: "but fear thou God," and do not incur his displeasure by such conduct,

otherwise thy religious services, though a bounden duty, will become unprofitable and vain.

8. *he that is higher*] God who is higher than the highest angel and most powerful potentate in earth regardeth, so that nothing happens without his permission; "and there be higher than they;" i. e. the High Ones of the holy Trinity, who are above earthly princes, and the heavenly hierarchy. "Moreover the profit of the earth," its productions are ordained by these High Ones for the common good of all; even "the king himself is served by the field," is dependent upon the land for the support of life; v. 9. Therefore though God permits oppression, for wise and righteous purposes, he observes and will finally punish the unjust. Such seems to be the meaning of these exceedingly obscure verses.

10. *this*] Namely, this desire of wealth is vanity, utterly incompetent to produce complete satisfaction. In v. 10—20. the preacher shows the vanity of riches, and gives some admonitions as to the use of them.

11. *that eat them:*] They that consume them, as servants, artisans, dependents, &c. who become greater in proportion as a man's possessions increase.

13. *to their hurt.*] Hoarded up to the injury of the owners, by exposing them to robbery and oppression from without, to pride, sensuality, disappointment, &c. from within. As, for instance, they often perish "by evil travail," by vice or misfortune; and though the possessor may have a son, "there is nothing in his hand," nothing remaining of all his wealth to leave to his posterity, v. 14. and at last he can carry nothing away with him, v. 15. *Job* i. 21. So that, after all his anxious toil, "he hath (merely) laboured for the wind," for that which is fleeting and unsubstantial; v. 16.

17. *eateth in darkness,*] Figuratively for, he liveth in a state of care and perplexity, through an unceasing eagerness for gain; "and he hath much sorrow, and wrath," i. e. a fretful disposition "with his sickness," rather, "and his sorrow increaseth, and his infirmity, and wrath."

18. *it is good*] To obviate the conclusion which some might be apt to draw from the preceding discussion, that riches are in themselves pernicious, the preacher now declares that they are not bad in their nature, it being the abuse alone which is to be condemned; and therefore he proceeds to give some admonitions respecting the proper use of them, corresponding with what he had previously observed; ch. iii. 12, 13. notes.

20. *shall not much, &c.*] Will not be anxious and solicitous in the various trials which occur in life, "because God answereth;" &c. i. e. hath given him a recompense, answerable to his desires, in the joy he experiences in his heart, in consequence of a moderate and virtuous enjoyment of his wealth. But this verse is interpreted in various ways by the commentators.

CHAPTER VI.

1. *an evil*] Namely, avarice, the vanity of which is set forth in v. 1—9. more largely than in ch. iv. 7, 8. where it is briefly treated.

2. *wanteth nothing*] Which he can reasonably desire for comfort and accommodation; "yet God giveth him not power to eat thereof," i. e. to enjoy his treasures; ch. ii. 24, 25. God is in Scripture often said to do what he permits. "This (covetousness) is vanity, and it is an evil disease;" useless as to man's chief good, and the cause of pain and disquietude.

3. *If a man*] Of the avaricious disposition described v. 2. "beget an hundred children;" i. e. many children, and live long, yet at the same time "his soul be not filled with good," i. e. if he have no enjoyment of all he possesses, and "have no burial," no lamentation made for him, and none of those funereal rites and honours which are paid to the illustrious dead, "I say, that an untimely birth is better than he;" see *Job* iii. 16. It is well known that the Jews, like most of the Asiatics, conducted the funerals of their friends and relatives with great pomp and magnificence; and were extremely anxious not to omit this last tribute of respect to the departed.

4. *For he*] Viz. the untimely birth "cometh with vanity," comes into the world to no purpose, "and departeth in darkness (without notice), and his name shall be covered with darkness," shall be utterly forgotten. It hath neither life, nor intelligence, yet "this (untimely birth) hath more rest than the other;" i. e. than the miser; for it is exempt from the cares, &c. which harass him; v. 5.

6. *though he*] Viz. the miser; however long he may live, he derives no solid comfort from his riches, which cannot exempt him, more than others, from the stroke of death. Besides, "all the labour of (the covetous man) is for his mouth," for his own interest and gratification, "and yet the appetite is not filled," his thirst for accumulation is never satisfied; v. 7.

8. *For*] Rather, "Therefore what hath the wise man," &c.; i. e. therefore if such be the case as asserted v. 7. what profit or advantage hath this worldly wise, this pretended wise man, the miser, more than a fool? and what advantage "hath the poor man that knoweth to walk before the living?" that conducts himself suitably to his circumstances and character? Though the answer is not returned by the preacher, it is plainly implied in what follows, viz. the poor man has infinitely the advantage upon a comparison; for "better in the sight of the eyes," i. e. contentment and satisfaction with present things, "than the wanderings of desire" with which the miser is tormented, v. 3, 7. "This (insatiable thirst of gain therefore) is also vanity," &c. v. 9.

10. *is named already,*] Viz. the various conditions and circumstances and pursuits of life have now been examined, and

found utterly insufficient to form the chief good; and thus "it is known that it is man," that every thing partakes of man's weakness, emptiness, and vanity. Yet man must not contend, and sit in judgment with God, who is so infinitely above him; and therefore must not call in question the Divine dispensations. But "seeing that there be many things that increase vanity," as we have seen from the foregoing examination of them, "what is man the better?" i. e. in regard to the Supreme Good, the object of our research, v. 11. for the inquiry still remains, "who knoweth what is the (chief) good for man in this life, (that which will constitute his real good) all the days of his vain life?" v. 12. The answer forms the second part of the book, to which v. 10—12. which contain the result of the foregoing investigation, are introductory.

CHAPTER VII.

1. *name*] A good character and reputation; *Prov.* xv. 30. xxii. 1. comp. *Ps.* cxxxiii. 2.: "and the day of death than the day of one's birth;" i. e. if we deserve this good character. As a general proposition it would convey a censure upon God for creating man; but in reference to the virtuous it is true, inasmuch as by death they escape from a world of toil and vanity, leave a name respected by all, and enter upon the inheritance of a better life. In answer to the inquiry, What is the Chief Good for man in this life? ch. vi. 12. the Preacher begins by showing the advantages of reputation and affliction, which easily introduces the principal subject of the second part of the book, namely, the commendation of Wisdom or Religion, commencing at the eleventh verse.

2. *for that*] Something must be supplied to complete the sense; viz. for that visitation of the afflicted admonishes us of "the end of all men; and the living will lay it to his heart," will be instructed by it. This shows that the observation in the former part of the verse has reference only to those who are in search of the Supreme Good. It is better for those who have not acquired Wisdom, the chief good, to go to the house of mourning than to the house of feasting, because they will perceive its real value by so doing, and will be taught the most salutary lessons of Wisdom.

V. 3. is to be taken with the same limitation. "Sorrow is better than laughter;" i. e. for those who are yet destitute of the Sovereign Good; because the heart is made better by being taught thereby the true value of Wisdom. Hence "the heart of the wise is in the house of mourning," i. e. they often fix their thoughts and meditations upon scenes of woe, because they learn wisdom thereby, v. 4. In this, or some similar way, the passage must be taken, as the Preacher has inculcated a cheerful contentment, and an innocent enjoyment of the bounties of Providence, ch. iii. 12, 13. v. 18—20.

5. *the song of fools.*] Their noisy revelry; comp. *Prov.* xiii. 18.

xv. 31. "for as the crackling (flame) of thorns under a pot," which though ardent for a time, is soon over, and of little use, "so is the (loud) laughter of a fool," leaving nothing solid or profitable behind. "This (foolish merriment) also is vanity," v. 6.

7. *mad;*] Rather, "giveth lustre to a wise man." The argument on the advantage of affliction is still continued, and the Preacher asserts, that oppression renders him more illustrious by the magnanimity with which he bears it, or the prudent resolution with which he resists it, while "a gift destroyeth the heart," while prosperity, the gift of fortune, too often corrupts the heart.

8. *of a thing*] Not generally of any thing, but of the thing spoken of in the preceding verse, namely, oppression; which, whatever distress it may at first occasion, is in the end beneficial; and the reason is, that "the patient in spirit," who become so through suffering, are "better than the proud in spirit," who become so through prosperity. Therefore, such being the beneficial effects of affliction, "be not hasty in thy spirit to be angry," when thou art smarting under it; for such anger "resteth in the bosom of fools," v. 9. And do not repine nor look back at former times, fancying them better than the present; v. 10.

11. *with an inheritance;*] Rather, as in the margin, "as good as an inheritance, yea, better to them that see the sun," *i. e.* to all mankind. In v. 11—14. Wisdom is proved to be the Sovereign Good by reason of its excellence. With v. 12. comp. *Prov.* iii. 16, 18. ix. 11.; and with v. 13. comp. ch. i. 15. note.

14. *hath set the one, &c.*] Hath balanced the days of prosperity and adversity, "to the end that man should find nothing after him," *i. e.* have no cause to blame the wisdom, and justice, and goodness of God.

15. *All things, &c.*] Solomon seems here and in v. 16. to start an objection, to which he afterwards returns an answer. Notwithstanding the excellency of Wisdom, the worldling objects, All these things following I have seen, namely, that there are instances of just men perishing, while the wicked often live long in their wickedness; the inference from which is, "be not righteous over much," rather, "be not exceedingly righteous; neither be exceedingly wise;" *i. e.* strive not after great attainments in wisdom and virtue; for "why shouldest thou destroy thyself," waste thyself away in the pursuit of that which does not profit? v. 16.

17. *Be not, &c.*] Here the answer to the objection begins. Instead of drawing such an inference, it should rather be said, "Be not exceedingly wicked; neither be thou foolish; for why shouldest thou die before thy time;" *i. e.* prematurely, by calling down, through thy criminal conduct, the punishment of the violated laws, and the vengeance of offended Heaven. A variety of arguments are subjoined, extending as far as ch. viii. 7. to show the excellence of Wisdom. The Hebrew rendered "over much" denotes *exceedingly, abundantly*.

18. *take hold of this;*] That thou shouldst attentively mark this

truth, and "withdraw not thy hand" from it, but keep it constantly in view, namely, "for," rather, "that he that feareth God shall come forth of them all," *i. e.* shall escape all the evils to which the ungodly are exposed.

19. *strengtheneth*] Guards and protects the wise more than, &c.; *Prov.* xxi. 22. "for (though) there is not a just man that sinneth not," *i. e.* no man who has perfectly attained Wisdom, yet it gives more real power and authority than rank or station; *v.* 20.

21. *take no heed*] *Viz.* pay no attention to every idle objection which may be made, lest thou shouldest hear thy servant reviling thee; and thou shouldest recollect that thou hast sometimes been led to speak revilingly of others, *v.* 22. which ought to warn thee not to give heed to what is rashly said against Wisdom.

23. *All this*] *Viz.* respecting the value of Wisdom. "Far from me;" not wholly so, for this would not be compatible with what is related 1 *Kings* iii. 5. et seq.; comp. ch. i. 16.; but the meaning is, that he could not attain wisdom in perfection; for how is it possible to find out to perfection that which is so difficult and profound? *v.* 24.

25. *I applied, &c.*] I have tried and explored all that the folly and madness of men so eagerly pursue; ch. i. 17. ii. 12. and I find that the most destructive snare is the allurements of harlots, *v.* 16.; comp. *Prov.* ii. 16. vii. 25. Her hands are "as bands" holding fast those whom she hath allured into her snares.

27. *Behold, this*] *Viz.* concerning the destructive nature of the artifices of harlots, "have I found, counting," rather, "by comparing one thing with another to form a judgment" in this case.

28. *one man*] This must be understood with some reservation, namely, "which," rather, "what yet I am seeking, but find not," is a truly and perfectly wise character, *v.* 23, 24. a man in a thousand, indeed, may be found comparatively so, but a truly virtuous woman still seldomer; not that a female of such a character did not exist, but that it is scarcely possible to find one in a thousand. The terms "man" and "woman" seem to be used in an emphatical sense for those who by their wisdom and virtue are alone worthy of these appellations; *Prov.* xviii. 22. note.

29. *this only*] Meaning, that instead of finding perfectly wise and virtuous persons, "this only have I found, that God made man upright (at his first creation) but they have sought out many inventions;" having fallen from their innocence, they have given into perverse inventions and wicked devices.

CHAPTER VIII.

1. *Who*] Notwithstanding the frailty of human nature, ch. vii. 29. "who is as the wise man?" &c. *i. e.* who like him can interpret or explain difficult and abstruse matters? The praise of Wisdom is still continued; ch. vii. 17. note. Besides, "a man's

wisdom maketh his face to shine ;" *i. e.* makes the countenance pleasant and agreeable ; "and the boldness of his face," his austere and forbidding looks, "shall be changed" by it into a modest and amiable look.

2. *the king's*] Jehovah's commandment, "and that in regard of the oath of God," *i. e.* on account of the obligation imposed upon thee by God's covenant with Abraham, which he confirmed with an oath, to make the Jews his peculiar people.

3. *out of his sight :*] *Viz.* God's. When engaged in any religious service do not perform it in a hasty manner, as if desirous of being released from a disagreeable task ; and "stand not in an evil thing," do not persevere in it ; "for he (God) doeth whatsoever pleaseth him," and will certainly punish an obstinate perseverance in evil. For "where the word of a king is," *i. e.* the command of the Lord, "there is power" to take vengeance on those who despise it, and none can resist the exercise of his sovereignty ; *v.* 4. Some refer *v.* 2—4. to the earthly, and explain them thus : Obey the commandments of thy sovereign, and that on account of the oath of fidelity taken towards him ; *v.* 2. ; 2 *Sam.* *v.* 1, 3. ; 2 *Kings* *xi.* 17. Neither disobey his authority, nor persist in rejecting obedience ; for he is invested with supreme authority, *v.* 3. and has the power to punish, without being called to an account for it, *v.* 4.

5. *the commandment*] Of God ; and a wise man will "discern both time and judgment," both the proper time and the proper manner of performing every duty to him. "Because to every purpose there is a (proper) time and judgment," and manner of performing it, "therefore," rather, "though the misery of man is great upon him, and though he knoweth not that which shall be," &c. *v.* 7. comp. *ch.* *iii.* 1. *vi.* 12.

8. *in that war :*] *Viz.* with death. In *v.* 8—13. the Preacher argues in support of Wisdom from the bad effects of folly and sin. Wickedness cannot protect any person from the shaft of death, *v.* 8. not the power of the most despotic can shield them from it, or their memories from oblivion, *v.* 9, 10. and in short vice, in all ranks and degrees, is so far from contributing to any real good, that it will ultimately be punished, while it will be well with those who reverence God, *v.* 11—13. These different results sufficiently recommend Wisdom or Religion to the attention of mankind.

9. *All this*] *Viz.* which follows concerning the time, or certain season "wherein one man ruleth over another to his own hurt," rather, "to their hurt," *i. e.* to the injury of others. A wicked ruler is intended, as appears from the next verse, where "the wicked" denotes wicked rulers, "who had come and gone from the place of holy ;" *i. e.* who had proceeded to and from the place of judicature with great pomp. "This (pomp of earthly rulers) is also vanity." Such seems to be the meaning of this very intricate verse.

11. *is fully set*] Bent upon the commission of evil ; but

though they may prosper for a season, yet in the end it will be well with those that fear God, *v.* 12. while it will not be well with the wicked, *v.* 13.; comp. *Job* viii. 9.; *Ps.* cii. 11. cix. 23. which proves that Wisdom must be of the highest use and advantage to man. To this conclusion an objection is stated *v.* 14, 15. and answered, *v.* 16, 17. *ch.* ix. 1.

14. *a vanity*] Against this conclusion in favour of Wisdom the worldling may object, that "there is a vanity which is done upon the earth," *i. e.* a circumstance often takes place which shows Wisdom to be as much a vanity as other things, namely, "that there be just men to whom it happeneth according to the work of the wicked, &c.; I said," rather, "I say (therefore) that this (distinction between wisdom and folly) also is vanity," a mere delusion; and if so, "then I commend mirth, because," &c. *v.* 15. This objection nearly resembles that in *ch.* vii. 15. only this is levelled more immediately against wisdom and virtue, and the former against a superintending Providence. "Shall abide with him," *i. e.* that only can he gain by his labour.

16. *When, &c.*] To the above objection Solomon here commences his reply, in which he affirms, that he diligently applied himself to the knowledge of wisdom and of the business done upon earth, *v.* 16. and also to the contemplation of the works of God, which he found to be inscrutable, *v.* 17. and that all things are in the power, and under the direction of Infinite Wisdom; *ch.* ix. 1. Hence whatever apparent inconsistencies in the providential government of God may perplex us, we ought to acquiesce in the sovereignty of Him whose judgments are past finding out, in the full confidence that strict justice, tempered with mercy, will ultimately be observed, that "love" will finally be distributed to the virtuous, and "hatred" to the wicked, in the best way, though perhaps inscrutable to man's feeble intellect. This argument is expanded at length in the book of Job: see the Introduction, p. 359. and it is the only answer that can be given to the existence of evil, without a reference to a future state.

CHAPTER IX.

1. *all this*] Viz. concerning the matters spoken of just before; *ch.* viii. 17. "I considered in my heart, even (till I was enabled) to declare all this, (namely) that the righteous, and the wise, and their works, are in the hand of God," entirely in his power, and always under his care; "and no man knoweth (or can know) the love or hatred (of God to them) by all that is before them;" *i. e.* by what they observe to take place before their eyes in this world; from which we ought to conclude that, as God is infinitely wise and good, love will finally be shown to the virtuous, and hatred to the vicious, whatever inequalities may appear at present to exist.

2. *All things come alike to all:*] Meaning, all are alike in this

respect, that there is one event, death, to the good and bad. From this to the tenth verse the Preacher is stating an objection; the substance of which is, Since wisdom cannot exempt men from death, why should we be anxious to attain it? Is it not better to enjoy whatever pleasures the present moment may supply? That this passage is an objection, may be collected from v. 4. which can scarcely be spoken in the same character with ch. iv. 2. and from v. 5, 6, 10. which cannot be the real sentiments of Solomon, for they contradict the doctrine of the immortality of the soul, intimated in other places of the discourse; ch. iii. 21. viii. 13. xi. 9. xii. 6, 14. and as v. 2—10. inclusive, relate to one subject, they must be considered as an objection which may be advanced by an epicurean man of the world. "He that swear-eth," i. e. rashly and inconsiderately, as the antithesis shows.

3. *is full of evil, and madness*] Of sorrow and maddening anguish. The meaning is, that all are not only equally subject to death, but are also equally liable to suffer calamities, anxiety and grief. Nevertheless, "to him that is joined to all the living there is hope," even under the worst of circumstances; "for a dead dog," &c. a proverbial expression denoting the advantage of life above death; v. 4. Instead of "for" at the beginning of the verse, it should be rendered "but," or "nevertheless," as it is not a reason for what precedes, but forms a proposition, the reason of which is given in the proverbial sentence that follows, and in v. 5, 6.

6. *a portion*] They have no recompense, no advantage from any thing which they have done while they remained in life. Therefore, if such be the condition of man, "Go thy way, eat," &c. catch at all the fruitions of sense, "for God now accepteth thy works," it being manifest that, as God has subjected all men to the same condition, both in life and death, he will not punish thy sensual indulgences; v. 7.

8. *white;*] Garments of this colour were used in seasons of joy and festivity, and were the distinguishing dress of the opulent and great; *Judg.* v. 10.; *Esth.* viii. 15.; *Rev.* iii. 4, 5. iv. 4. et al. comp. *Prov.* vii. 17.

9. *which*] Enjoy thyself all the days of thy life which God "hath given thee under the sun." But some refer it to "the wife;" comp. *Prov.* xviii. 22. xix. 14. "for that (joyous living) is thy portion," the only fruit thou canst reap in this life from all thy labours. Therefore, "whatsoever thy hand findeth to do," i. e. in the way of pleasure, "do it with all thy might," indulge in it without restraint; "for there is no work, &c. in the grave whither thou goest," v. 10. This life being thy all, eat, drink, and be merry.

11. *I returned,*] The Preacher here begins his reply to the foregoing objection, and continues it to ch. x. 17. In order to discover what validity it had, I returned to my inquiries, and saw many apparent inequalities in the distribution of temporal rewards, that the swift do not always win the race, nor the strong

the battle, and that merit is not always crowned with success, "but that time and chance," *i. e.* the same apparent accidents and casualties happen to all, *v.* 11; that many of the events of life seem fortuitous, and that man knows not the time when they shall happen, *v.* 12. nevertheless, upon contemplating Wisdom, I find it to be the most valuable of all possessions, *v.* 13—18.

12. *his time:*] *Viz.* the time when the various events of life shall take place; the time of prosperous and adverse fortune. So "time" is used in the preceding verse.

13. *This wisdom*] Or religion, as appears both from the scope of the passage, and from *v.* 18. which shows that the wise man here described is also a godly man. Though so much vilified by the sensual, it is really "great," *i. e.* highly valuable; as is shown in the instance of a poor, but wise and religious man, who "by his wisdom delivered the city," *v.* 14. *et seq.*

15. *no man remembered*] No one made him any recompense; he was not esteemed proportionally to his merits. But still, even in this case, it is evident that "wisdom is better than strength," though it does often happen that "the poor man's wisdom is despised," *i. e.* not esteemed so highly as it ought, "and his words are not heard" with the attention they deserve, *v.* 16. Yet generally speaking "the words of wise men are heard in quiet," *i. e.* are attended to when uttered with calmness, "more than the cry of him that (is a fool, and) ruleth among fools," *v.* 17. In short, both for individuals and states "wisdom is better than weapons of war; but one sinner destroyeth much good," instead of contributing any either to himself or others.

CHAPTER X.

1. *Dead flies*] This is to be taken in connexion with the last verse of the preceding chapter. A sinner destroys much good; for even a little folly is as detrimental to a man of reputation as dead flies are to precious ointment; whereas "a wise man's heart is at his right hand," *i. e.* he is always watchful and upon his guard; but a fool is ever rash and inconsiderate; *v.* 2. *ch. ii.* 14. Nay, even in the common affairs, and most simple actions of life, "his wisdom faileth him, and he saith to every one that he is a fool," *v.* 3. *i. e.* either in the height of his folly he considers every one he meets as a fool, or, he betrays his own folly to all he meets. The Preacher continues his reply to *v.* 17. see *ch. ix.* 11. note.

4. *If the spirit*] If the anger "of a ruler rise up against thee, leave not thy place;" do not omit thy duty, and rebel, but continue to practise the offices of thy station, "for yielding pacifieth great offences." The Preacher shows the advantages of wisdom, and the disadvantages of folly in regard to subjects, *v.* 4. and rulers, *v.* 5—7.

5. *from the ruler:*] Namely, that "folly is set in great dignity," that fools are advanced to places of honour and authority, while

"the rich sit in low place," are suffered to remain in privacy and obscurity, v. 6. Nay, through the same error servants and persons of the lowest condition are raised to eminence and dignity, while the noble and honourable are depressed and degraded. Riding on horses is mentioned as an indication of rank and dignity; *Esth.* vi. 8, 9.; *Jer.* xvii. 25.; *Ezek.* xxiii. 23.

8. *He that diggeth*] Meaning, that the violation of the maxims of Wisdom, such as has been just stated, commonly brings its own punishment, agreeably to the old adages, "He that diggeth," &c.; comp. *Psa.* vii. 15.; *Prov.* v. 22. xxvi. 27. xxviii. 10. and "whoso removeth the stones" of his neighbour's land-mark, or "cleaveth (his) wood," shall by a just retribution, meet with deserved punishment.

10. *be blunt*,] The workman who suffers his tools to become blunt must use greater exertions in performing his task, and after all he will not execute it with neatness and dispatch; "but wisdom is profitable to direct," or rather, "to cause success," i. e. in all our undertakings.

11. *without enchantment* :] Viz. without enchantment is used. The advantage of wisdom in the use of speech is shown in v. 11—14. and, in allusion to the notion which prevailed in antiquity, and still does in the East at the present time, the Preacher asserts that, as a serpent will bite when it is not charmed, so a babbler will sting with his words, because he is not guided by wisdom. But "the words of a wise man's mouth are gracious," useful and pleasant to those who hear them, while "the lips of a fool will swallow up himself," v. 12. i. e. they become destructive to himself; *Prov.* x. 32. xii. 13. This is further illustrated in the two following verses.

14. *full of words* :] He is loquacious; but we are no wiser for his much speaking, since it does not enable a man to "tell what shall be" the event of things, or to tell "what shall be after him," i. e. to foresee the future; ch. ii. 22. vi. 12.

15. *every one of them*,] Viz. of the foolish; "because he (i. e. each of them) knoweth not how to go to the city;" i. e. is ignorant of the plainest matters; for it is a proverbial phrase denoting such extreme stupidity and ignorance, that a man does not so much as know the common and beaten road to the city.

16. *a child*,] Viz. in understanding, and knowledge, and experience. The value of wisdom is here shown from the mischiefs occasioned by the want of it in governors and princes, v. 16. and from the blessings derived when they possess it; v. 17. comp. *Prov.* xxxi. 4, 5.; *Isa.* iii. 4, 5. Here ends the answer to the objection, ch. ix. 2—10.

18. *By much, &c.*] Through indolence every thing goes to ruin. The Preacher, having demonstrated the value of wisdom, and vindicated it from the objections of several cavillers, proceeds from this verse to the end of the book to deduce several moral inferences illustrative of its nature and advantages.

19. *for laughter*,] For pleasure and enjoyment; "but money

answereth," or rather, "procureth all things." This must be taken with some limitation, viz. money has the greatest power and influence.

20. *for a bird, &c.*] The general sense is, That malediction and detraction of the great and opulent cannot be concealed, but will be discovered in a way, perhaps, little suspected. The particular image, however, it is difficult to ascertain; comp. *Exod.* xxii. 28.

CHAPTER XI.

1. *Cast, &c.*] Distribute thy wealth liberally to relieve the necessities of others, for though it may seem to be thrown away, yet "thou shalt find it after many days," not that which was distributed, but something equivalent to it, i. e. in process of time thou shalt be remunerated. The image is probably borrowed from agriculture; when the husbandman sows his seed-corn in moist and irriguous grounds, it seems to rot and to be cast away, but it afterwards springs up, and yields an abundant increase. The word "bread" is evidently put for all things necessary to the subsistence of life; i. e. whatever the poor and distressed stand in need of should be liberally supplied.

2. *to seven, &c.*] A definite for an indefinite number, meaning, give to many, let thy bounty be diffusive, "for thou knowest not what evil shall be upon the earth" both to thee and others.

3. *If the clouds, &c.*] This is another argument to enforce charity, to this effect. As the clouds when full drop rain and fertilize the earth, so should wealth be diffused in acts of charity, and increase the happiness of mankind; and as the tree "in the place where it falleth, there it shall be," there it becomes an useless cumbrance to the ground, no longer supplying fruit to the hungry, or shade to the weary, so should a man benefit his fellow-creatures in life, for when he dies he can be of no service to them. And again, as "he that observeth the wind will not sow;" i. e. the husbandman who is ever watching for what he conceives a proper state of the weather, will retard, if not altogether defeat his agricultural pursuits, so he that looks only for fit objects and seasons for charity, will never be active in benevolence, v. 4.; therefore we should not be deterred by doubts or idle representations from the exercise of a liberal and extensive charity.

5. *knowest not*] The argument is, Since we are ignorant of the ways and works and operations of the Deity, we should embrace the present opportunity of doing good, without being solicitous about the future, or waiting for proper seasons, and proper objects of charity, in the conviction that God will order all things for the best. Therefore "in the morning sow thy seed," like the diligent husbandman use the first opportunity of spreading thy bounties, "and in the evening withhold not thine hand," but continue to the end in well-doing, "for thou knowest not whether

shall prosper, either this or that (act of kindness), or whether they both shall be alike good," v. 6. And for this reason be benevolent and charitable, leaving the result to the superintending Providence of God.

7. *Truly*] This and v. 8. form another argument in favour of charity, to this effect: Whatever delights a man may enjoy in life, yet seasons of pain, and sickness, and sorrow will occur; and the experience of human frailty should melt his heart to active benevolence towards every fellow-creature, as all are liable to the same sufferings. By "light" and "beholding the sun," we are to understand the various pleasures and enjoyments of life, and by "days of darkness," seasons of affliction, which "shall be many," even with the most prosperous; for "all that cometh" into the world are subject to vanity; or rather, all that cometh to pass in the world is vain and ineffectual for securing substantial happiness; v. 8.

9. *Rejoice,*] A cutting irony. O young man, care not for these lessons, but go, grasp at every gratification which youth and pleasure can offer, "but know thou that for all these (criminal indulgences) God will bring thee into judgment. Therefore remove sorrow," rather, "obduracy from thy heart, and put away evil from thy flesh;" i. e. put away thy sensual lusts and inclinations; "for childhood and youth are vanity," transient as a vapour, notwithstanding their vigour and enjoyments.

CHAPTER XII.

1. *Creator*] In the original the word is plural, indicating a plurality of Persons in the Divine Essence, whom the preacher exhorts us to remember with love, reverence, and obedience, "before the evil days" of pain, weakness, and infirmity come, in which we shall have little enjoyment.

2. *While the sun, &c.*] Before becoming through age insensible to pleasure, and "the clouds return after the rain;" i. e. before there is a constant succession of pains and griefs. Under the images of darkening the heavenly luminaries and of the frequent returns of clouds and rains, are represented that insensibility to pleasure, and that succession of infirmities which attend upon age.

3. *the keepers of the house*] When the hands and arms tremble; "and the strong men," the knees and legs bend and totter with age and infirmity; when "the grinders cease," i. e. become idle, incapable of mastication, "because they are few, and they that look out of the windows (i. e. the eyes) be darkened; and the doors shall be shut in the streets;" i. e. when the lips of the mouth shall be shut, or press close together in consequence of the loss of teeth, and "the sound of the grinding is low," when no sound is made by mastication of food;" and he (the aged man) shall rise up at the voice of the bird, (i. e. in the early morning) and all the daughters of music shall be brought low," v. 4.; i. e.

when all the organs employed in the production and enjoyment of music shall be rendered powerless to afford delight; words excellently portraying the old man's insensibility to the charms of melody and song, arising as well from deafness as from satiety with terrestrial enjoyments.

5. *when they*] Viz. the aged "shall be afraid of that which is high," i. e. of ascending high places, because of dimness of sight, debility, and difficulty of respiration, and through the natural timidity of age, shall even have fears when they walk in the public ways. When "the almond tree shall flourish;" i. e. when the head shall become hoary; a beautiful image by which the hoary head is represented like the almond tree in full blossom with white flowers. When "the grasshopper shall be a burden;" i. e. when the old man, who may be compared to a grasshopper, shall be a burden to himself. "And desire shall fail;" i. e. satisfaction and enjoyment shall be abolished; "because man goeth to (the grave) his long home, and the mourners go about the streets." This refers to the ancient custom of employing hired mourners to attend the funeral obsequies, to wail and lament for the departed, and to celebrate their virtues in elegiac strains, accompanied with soft and plaintive music; 2 *Chron.* xxxv. 25.; *Job* iii. 8.; *Jer.* ix. 17.

6. *Or ever the silver cord*] Before the spinal marrow be deprived of feeling; and "the golden bowl be broken;" i. e. before the head, with its organs, ceases to perform its functions; and "the pitcher (the heart) be broken at the fountain, and the wheel (the lungs) broken at the cistern;" i. e. before the action of the heart ceases, and the lungs lose the power of respiration. As the four preceding verses are a figurative description of the infirmities which commonly accompany old age, so this is a figurative description of the circumstances attending its final period in dissolution.

7. *as it was:*] Rather, "whence it was," i. e. taken, *Gen.* iii. 19.; comp. ch. iii. 20, 21.

8. *Vanity, &c.*] Viz. with respect to the sovereign good of man, all the things which are supposed by worldlings to constitute it are the greatest vanity, utterly incapable of conferring it. In v. 8—12. the preacher sums up the result of the whole disquisition, giving at the same time a short statement of his labours in the pursuit and inculcation of heavenly truth, and in the two last verses drawing the conclusion, that the chief good and real happiness of man consists in true, practical wisdom or religion, in fearing God, and keeping his commandments. With v. 9. comp. 1 *Kings* iv. 32. and see the Introduction, p. 577.

10. *that which was written*] Viz. by the preacher, was right and truth. But it perhaps means; the preacher, in these endeavours to teach the people, v. 9. "sought to find out acceptable words, and to write down properly the words of truth." And they are of the highest value, because "the words of the wise," of men divinely inspired, are as stimulating to the mind "as goads"

are to sluggish oxen, "and, as nails, they are fastened," deeply infixed in the heart; not "by the masters of assemblies," for this clause is distinct from the preceding words, and should be rendered, "The masters of collections," a Hebraism for the collectors, by which expression no other can be meant than those who collected and disposed in order the sayings of men divinely inspired, as the men of Hezekiah mentioned *Prov. xxv. 1.* "have given," or published them as proceeding "from one shepherd," from the inspiration of the one Shepherd and Supreme Governor, namely, God. We have in this a confirmation of the Divine authority of that which has been handed down to us in the sacred Scriptures as the words of the wise.

12. *of making many books*] Meaning probably, on the subject of this discourse, "there is no end; and much study" of human compositions relating to it, so far from being profitable, "is a weariness of the flesh." Instead of such study, "Let us hear the conclusion of the whole matter; (which is this), Fear God and keep his commandments; for this is the whole duty of man," is that practical wisdom or religion which is the duty of every man, is his supreme good, and the perfection of his nature, *v. 13.*; for in a future state God will call every work into judgment, and execute a righteous retribution, *v. 14.*

THE SONG OF SOLOMON.

INTRODUCTION.

THIS book is styled in the title "Song of Songs," a Hebrew superlative denoting the most excellent or most beautiful song, and it is expressly ascribed to Solomon, whose songs, the sacred historian informs us, were a thousand and five. It has been handed down by an uniform tradition as his work; and has been regarded both by the Jewish and Christian Churches as a divinely inspired production. Its divine authority is indeed sufficiently attested by its reception into the sacred canon of the Hebrew Scriptures.

The design of the Song of Solomon has been in all ages the subject of eager dispute. While some understand it solely in its literal and obvious meaning, others consider it as altogether allegorical; and in no part of the inspired volume has the mystical and spiritual interpretation been carried to so great an extent. The spiritualizing expositors, it is true, have diverged into a variety of paths; but they agree in the principle of interpretation, and in support of it many very plausible arguments are advanced. Christ is in Scripture represented as the bridegroom, and the union between him and his Church is set forth under the emblem of a marriage; *Matt.* ix. 15. xxv. 1.; *John* iii. 28.; *Ephes.* v. 27.; *Rev.* xxi. 2—9. It diffuses a seriousness and spirituality over that which might otherwise seem only amatory and voluptuous; and thus exalts as well the utility of the production, as the character of the author. In the Proverbs, Solomon gives advice and directions to such as desire to become practically wise; in the Ecclesiastes, by delineating the excellence, he recommends the love and acquirement of religion; while in the Canticles, he refines and spiritualizes the same subject under the veil of allegorical and pastoral poetry.

The force of this reasoning is not denied; nevertheless it is not sufficient to satisfy the cautious inquirer. According to the principles advocated in the Introduction to the Psalms, p. 415. the mystical interpretation is never to be admitted without some unquestionable intimation of it in the passage to which it is applied, or without the sanction of an inspired writer; neither of which can be asserted in regard to the Song of Solomon. It

yields a consistent meaning in the literal sense, and there are no citations from it, nor any express references to it by any of the inspired writers of the Old or New Testaments. For these reasons the following commentary is confined to the illustration of the plain and literal sense; and considered in this sense, it is highly worthy of constituting a part of the sacred Scriptures; since it inculcates the divine approbation of marriage, and exemplifies the reciprocal attachment which ought to subsist between the parties in the marriage union. Whether it was written in commemoration of Solomon's attachment to the royal daughters of Pharaoh, king of Egypt, or upon some other occasion, cannot now be known; but whatever was the immediate origin and design of the poem, it conveys an elegant and persuasive recommendation of the union of one man and one woman in marriage, particularly suited to a period when polygamy prevailed so extensively, yet exhibiting in every age the happiness and advantage of the nuptial state over the indulgence of vagrant and illicit love.

Though the book is evidently metrical, the critics are not agreed to what class of Hebrew poetry it is to be referred. By different writers it has been considered as an epithalamium or nuptial song, a pastoral, or dramatic composition, a collection of idyls, a sacred parable, or mystic allegory. But whatever designation it may receive, it is fraught with the choicest elegancies, and the most fascinating charms of poetry, in a form so far dramatic, that different personages are introduced giving utterance to their sentiments by turns.

CHAPTER I.

2. *better*] Pleasanter, more grateful than wine; ch. iv. 10.

3. *ointments*] Rather, "as the fragrance of thy sweet perfumes is thy name—a perfume poured forth, therefore," &c.; comp. *Ps.* xlv. 8.; *Prov.* vii. 17.; *Eccles.* vii. 1.

4. *Draw me,*] Lead, or conduct me, and "we will run after thee," *i. e.* I and my companions will hasten after thee in the procession to the king's palace, at which the next clause represents her arrival, "the king hath brought me into his chambers," *i. e.* into the apartments appropriated for the women; *Gen.* xxiv. 67.; *Judg.* xv. 1. "We (I and my companions) will remember," rather, "will celebrate thy love more than wine: the upright love thee;" *i. e.* they do right in loving thee; thou art justly beloved.

5. *black,*] Rather, "brown, or dark," but at the same time comely, as tents made of goats' or camels' hair, which though of a dark colour are beautiful, and as the curtains or rich tapestries of Solomon. Yet, though I am brown, "look not (down) upon me," *i. e.* do not disdain me, *v.* 6. In several places the bride is described as "fair," which must be understood as compara-

tively fair, or as meaning, most beautiful and lovely, v. 15, 16. ch. iv. 1.

7. *where thou feedest,*] Viz. thy flock. "Why should I be as one that turneth aside," rather, "as a wanderer among the flocks?" To the question in this verse she represents some one as returning an answer, and saying, If thou knowest not where, leave thy kids beside the shepherds' tents, and follow the footsteps of this flock; v. 8.

9. *a company*] Rather, "to a steed," i. e. to one of the steeds in Pharaoh's chariots. The Eastern horses are beautiful and finely proportioned.

10. *with rows of jewels,*] Viz. pendant from the head-dress upon the brow and cheeks; "thy neck with chains of gold," or perhaps, "with strings of beads or pearls." And to these we will add, "borders, or rows of gold," v. 11.

13. *A bundle*] It was customary with the Eastern ladies to tie up myrrh and other perfumes in little bundles, or to enclose them in caskets, and to place them in their bosoms.

14. *camphire*] Perhaps "a cluster of cypress flowers;" but the meaning of the word is doubtful.

16. *our bed is green.*] Rather, "Yea pleasant; also our couch is flowery;" meaning the bower or arbour in which they reposed, and which is probably further described in the next verse.

CHAPTER II.

1. *the rose*] The bride seems modestly to represent herself as a mere rose among a multitude, nothing but a wild-flower, a mere lily of the valleys. Nay, says the bridegroom, "as the lily among thorns, so is my love among the daughters," i. e. among the damsels, v. 2. Whereupon the bride interposes, saying, "as the apple," or rather, "as the citron-tree among the trees," &c. v. 3.

4. *He brought*] Rather in the imperative, "O bring me to the banqueting house, spread over me the banner of love."

5. *Stay me*] Rather, "support or refresh me with flagons, comfort me with citrons; for I am fainting with love." With v. 7. comp. ch. iii. 5. viii. 4.

8. *The voice*] As if exclaiming in sudden delight, Hark! It is the voice of my beloved. The bride continues to speak as far as ch. iii. 6.

9. *behind our wall,*] At some distance from the wall of the house; "he looked forth," rather, "he looked in at the windows," and said, "Rise up," &c. v. 10. "the rain is over and gone," v. 11. i. e. the rainy season is past.

14. *of the stairs,*] Rather, "in the secret places of the cliffs, or precipices;" meaning, since the vernal season has arrived, v. 11—13. come from thy hiding-places, and show me thy countenance, let me hear thy voice. And let the servants and attendants catch for us the foxes; v. 15. Perhaps jackals; but

these animals, whatever they were, abounded in Judea, and were very destructive; *Lament.* v. 17, 18.

16. *he feedeth among the lilies.*] His breath is as sweet as if he fed among lilies.

17. *turn,*] Viz. to me; come to me, and be with me till day-break; haste with the fleetness of the roe or hart.

CHAPTER III.

1. *I sought*] Viz. I anxiously wished him present.

V. 1—5. beautifully describe the force and effects of conjugal affection during the bridegroom's absence.

4. *but I found*] Rather, "when I found him whom my soul loveth." By her "mother's house," or as explained in the next clause, her "chamber," is meant the apartment which in the East was assigned to the women; ch. i. 4. note. In nuptial solemnities the bride was attended by her female friends, and it appears that her mother was admitted among the number into the palace on that festive occasion. With v. 5. comp. ch. ii. 7.

6. *from the wilderness*] From that direction "like pillars of smoke;" alluding to the clouds of rich perfumes which it was customary to burn before the monarch in state processions. By the "bed," spoken of in the next verse, is meant the couch or palanquin in which the king was carried, attended by an escort of chosen warriors, for state and splendour, as well as for defence.

9. *a chariot*] The original word occurs nowhere else in the Bible, but it seems to answer to our word *vehicle*, and the sense is. This vehicle, i. e. the couch or palanquin spoken of v. 7. Solomon made for himself; "the pillars thereof," or supporters, of silver; "the bottom," or inside, of gold; "the covering," or hangings of it, of purple; "the midst thereof being paved with love," i. e. embroidered in token of their love "by the daughters of Jerusalem." Some render it, "the midst of it is wrought with needle-work by her whom he loveth more than the daughters of Jerusalem," v. 10. But the verse is ambiguous.

11. *the crown*] It was usual to put crowns or garlands upon the heads of new married persons.

CHAPTER IV.

1. *fair,*] Comparatively so; meaning, thou art beautiful and lovely; ch. i. 5. It is not easy to determine whether the comparison, "thy hair is as a flock of goats," refers to the glossiness of her hair, to its length, or to its softness. The hair of the oriental goat is said, not only to be very long, but of a delicate silky softness, and of course would glisten to the sun's rays. The bridegroom is here introduced, and is the speaker throughout the chapter.

3. *thy temples*] Rather, "thy cheeks are like a piece of pomegranate," which, when cut, presents intermixed streaks of red and white. But perhaps it means her cheeks are suffused with blushes like the rosy blossoms of the pomegranate. Her tall and slender neck, adorned with gold and jewels, may well be compared to a lofty and highly ornamented tower, built for an armoury.

6. *to the mountain*] Some explain it, to this mountain, &c. i. e. to the bride who is thus compared to an entire heap of these precious essences; but it more probably means, I will betake myself to the mountains where myrrh and frankincense are produced, to obtain a supply of these perfumes for thee. With v. 7. comp. ch. i. 5.

8. *Come, &c.*] The ridge of mountains here named seems to have been the resort of wild beasts, and consequently dangerous to the traveller. Hence the verse is meant figuratively, as is probable, for an invitation to fly for protection to the arms of him who would defend her.

9. *sister,*] A term of endearment, *Prov.* vii. 4. and may be more literally rendered "my sister-spouse," i. e. my beloved spouse; "thou hast ravished my heart with one of thine eyes," i. e. with one glance of thine eyes, "with one chain (rather, one turn) of thy neck."

10. *How fair*] Rather, "how pleasant, or, how delightful is thy love;" comp. ch. i. 2. With v. 11. comp. *Ps.* xlv. 1, 8.; *Prov.* v. 3. xvi. 24. xxiv. 13, 14. The next verse seems to be an allusion to a custom of locking up and sealing wells and fountains in order to secure them to their proper owners; so v. 15.

13. *Thy plants*] Rather, "Thy productions." The bridegroom having in v. 12. compared his spouse to a garden, here carries on the metaphor, and declares that all her productions, her works and actions, are like delicious fruits and perfumes, v. 13—15. and invokes the winds to blow upon his garden, v. 16. Whereupon the bride, taking up the same image, says, "Let my beloved come into his garden, and eat his pleasant fruits," i. e. enjoy its productions which he so highly values. To this he returns an answer in the next chapter.

CHAPTER V.

1. *I am come, &c.*] The bridegroom having complied with the bride's request, ch. iv. 16. declares the great satisfaction which he had derived, and invites his friends and companions to participate in the productions of his garden.

2. *I sleep,*] The royal bride is here introduced, saying in effect, I lay down to sleep, but the anxiety of my heart kept me awake, when lo; I heard the voice of my beloved, who knocked, and said, "Open to me" the door, &c. To this she replies, "I have put off my coat," rather, "my vest or clothes," &c. v. 3. But when he "put his hand by the hole of the door," i. e. through

the latch or key-hole, my affections were moved for him, *v. 4.* and "I rose up to open to my beloved," my hands dropping with essences, *v. 5.* But when I opened the door he was gone; I sought him, but could not find him, *v. 6.*; I wandered in search, and was treated by the watchmen with indignity, *v. 7.* Notwithstanding this, "I charge you, O daughters of Jerusalem," &c. *v. 8.*: comp. *ch. ii. 5.* note. Several commentators consider *v. 2—8.* as the rehearsal of a dream; but it seems to be the relation of a real occurrence.

9. *What*] This refers to the preceding, viz. If you should say to me, O daughters of Jerusalem. "What is thy beloved," &c. *i. e.* how does he excel other bridegrooms? I answer, "My beloved is white (fair) and ruddy, the chief among ten thousand," *v. 10. i. e.* the most comely among them.

11. *as the most fine gold,*] A figurative expression for consummate excellence; or it may be an allusion to its ornaments.

12. *washed with milk,*] Viz. milk-white, "and fitly set," rather, "and sitting at the full streams," *ch. iv. 1.*

13. *like lilies,*] A red-coloured flower is intended, and there is a species of lily of a deep red colour, much esteemed in Syria; or the comparison may be merely intended to designate sweetness of look, or of speech. It is difficult to ascertain the particular points of the comparisons in *v. 14, 15.* but they are clearly designed to express superiority of manly grace and beauty.

CHAPTER VI.

1. *Whither*] In this verse the daughters of Jerusalem are represented as replying to the bride's address to them; *ch. v. 8—16.* and in *v. 2, 3.* she returns an answer to their inquiry; comp. *ch. ii. 16.*

4. *terrible*] Rather, "dazzling," *i. e.* causing mingled admiration and awe; so *v. 10.* This verse introduces the bridegroom, who is the speaker as far as *v. 10.* With *v. 5—7.* comp. *ch. iv. 1, 2, 3.*

8. *There are*] Meaning, in my palace or harem are so many queens, &c. but "My dove, my undefiled, is but one," or, "is mine alone," *i. e.* is the one sole object of my affections; "she is the only one (*i. e.* the favourite one) of her mother; she is the choice one (the darling) of her that bare her," *v. 9.*

11. *I went*] The bride is here introduced, saying, I went down into the garden to see how it flourished, but "or ever I was aware," meaning perhaps, but before I was aware, my soul hurried me away with anxious thoughts of my beloved "as (if borne) on the chariots of Aminadab," *v. 12.*

13. *Shulamite;*] Or, "O bride of Solomon;" for this word is the same as Solomon with a feminine termination. The daughters of Jerusalem, *v. 1.* speak this: Return, say they, "that we may look upon thee," gaze upon thy beauty. Upon which the bride observes, "what would you see in the bride of Solomon?"

The virgins answer, "As it were the company of two armies;" i. e. we should behold in thee beauty as dazzling as squadrons of opposing armies, brilliant with all "the pride, pomp, and circumstance of military array;" and they further illustrate this ch. vii. 1. et seq.

CHAPTER VII.

1. *shoes*.] Rather, "in thy sandals; the joints of thy thighs," rather, "the mouldings of thy limbs are like jewels." The virgins of Jerusalem continue to speak in v. 1—5.; see ch. vi. 13. note.

2. *Thy navel*] Rather, "thy waist;" *Prov.* iii. 7. "Thy belly is like an heap of wheat set about with lilies;" an allusion, it is thought, to a custom of strewing flowers upon the stacks of wheat when celebrating harvest-home. With v. 3. comp. ch. iv. 5.

5. *like purple*.] Shining like purple; "the king is held in the galleries," i. e. is approaching, but is yet detained in the galleries. Both these clauses, however, are of very doubtful interpretation.

6. *How fair*] Ch. i. 5. The king is here represented as having arrived, and addressing his bride in v. 6—9.

9. *the roof of thy mouth*] Or, "thy palate," a figurative expression for "thy speech is like the best wine (selected) for my beloved," or perhaps, "like the most delicious wine, that goeth down sweetly, flowing smoothly through the lips and teeth." But the original is obscure.

10. *his desire*] I am the object of his love; ch. vi. 3. The bride is the speaker in v. 10—13. ch. viii. 1—4.

13. *mandrakes*] *Gen.* xxx. 14. "At our gates," i. e. near at hand; within our enclosures, or perhaps, within our repositories.

CHAPTER VIII.

1. *O that, &c.*] The bride means by these expressions, that she desires to treat her beloved with the same tenderness and endearment that a sister exhibits towards her infant brother, when she finds him abroad, and she "would not be despised" for such a demonstration of her love.

2. *who would instruct me*.] Viz. how to treat him; or joined to the next words, i. e. she would instruct me to give thee drink of spiced wine; see *Prov.* ix. 2. note. With v. 3, 4. comp. ch. ii. 6, 7.

5. *Who is this*] The virgins of Jerusalem here ask, "Who is this," &c. see ch. iii. 6.; and as the happy pair approach the bridegroom says, "I raised thee up," rather, "I excited thee (to love) under the citron tree; there thy mother plighted thee to me; there she that bare thee plighted thee to me." But the meaning is very doubtful. The bride then replies, v. 6. and the dialogue is continued between them to the end of the chapter.

6. *as a seal*] Meaning, make me the object of thy true affection; comp. *Prov.* vi. 13. vii. 3. "The coals," rather, "the flames thereof are flames of fire, even a most vehement flame," or, "even the burning fire of the Lord," *i. e.* it is as irresistible as lightning. To which sentiment the bridegroom responds, *v.* 7.

8. *We have a little sister*] This is spoken by the bride, who intercedes in behalf of a sister "who has no breasts," *i. e.* who is not of mature age, and asks what they are to do for her "in the day when she shall be spoken for," *i. e.* demanded in marriage? The bridegroom replies, "If she be a wall," &c. *v.* 9. *i. e.* we will do every thing necessary to her honour when she is betrothed, just as "if she were a wall, we would build upon her a palace of silver," &c.

10. *I am a wall,*] The bride, resuming the same image, declares her satisfaction, for as she, being a wall, found favour in her husband's eyes, so will her sister find favour when she is made such a wall, *viz.* omitting the metaphor, when her sister is by the king's bounty put into the same situation that she was. And with this view she indirectly requests the gift of some property which "Solomon had," rather, "hath at Baal-hamon," he lets it out "unto keepers," a kind of tenants, agents, or stewards, *v.* 11. "This vineyard, which before was mine, [now brings] a thousand pieces to thee, O Solomon, and two hundred [are given] to those that keep its fruit," for this seems to be the true meaning of *v.* 12. Therefore, "O thou that dwellest in the gardens," my beloved, the companions are listening to hear thy answer, and do thou "cause me to hear it," *i. e.* return a favourable answer to my request, *v.* 13.

14. *Make haste, my beloved, and be thou like to a roe, &c.*] *i. e.* grant my wishes with the expedition of a roe or a young hart.

THE BOOK OF ISAIAH.

INTRODUCTION.

THAT the prophetical books were written by those whose names they bear, cannot admit a doubt. The prophets profess themselves the authors of their respective books, and their testimony is confirmed by the voice of tradition, and in most instances by the evidence of other Scriptures, either of the Old or New Testaments.

These illustrious persons, who were made the instruments of communicating the will of God to men, flourished in continued succession for above a thousand years, from Moses to Malachi; and though each is distinguished by his own peculiar style and manner, as well as by his peculiar beauties, they conspire with wonderful harmony in inculcating religious truth, and in delivering a series of predictions relating to the Jewish nation and the surrounding kingdoms, and especially to the Messiah, his spiritual kingdom, and the various events which await the Church throughout all ages.

The greatest part of the prophetical books are written in some kind of measure or verse, and many parts are in the highest degree poetical and figurative. Owing to this, in conjunction with the nature of symbolical and prophetical language, and the doubtfulness inevitable to unfulfilled prophecy, they are occasionally involved in obscurity; but their inspiration and divine authority are attested as well by the actual accomplishment of many of their predictions, as by the citations of them in the Christian Scriptures.

Isaiah designates his parentage and the age in which he lived, in the first verse; and no reasonable ground appears for questioning that the whole book is rightly ascribed to him. It is supposed that he prophesied for about the space of forty-five years.

The subjects of which he treats are chiefly the deliverance from captivity; the destruction of idolatry; the apostasy, wickedness, and rejection of the Israelites; the calling in of the Gentiles; the perfections of God; the fate of some of the surrounding nations; the coming of the Messiah, and the glories of his kingdom. He foretels with so much minuteness and particularity the advent, nature, person, and offices of Christ, the promulgation of the Gospel, and the future glory and felicity of the Church, that

some of his prophecies appear more like a history of past transactions than a prediction of them, and justly claim for him the title of "the Evangelical Prophet."

The sublimity and force, the poetic splendour and magnificence of Isaiah's style, call for unlimited admiration. He has been well characterized as at once elegant and sublime, forcible and ornamental; uniting energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and dignity; in his imagery the utmost propriety, elegance, dignity, and diversity; and notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity.

CHAPTER I.

1. *The vision*] Viz. properly speaking a divine oracle or revelation communicated in a vision; *Gen.* xv. 1. but the word also signifies any revelation or prophecy; 1 *Sam.* iii. 1.; *Ezek.* xii. 27. Though some think this verse designates only the prophecy in this chapter, it seems rather to be the title to the whole book. The prophecy in v. 2—31. is an entire piece, unconnected with any other, designed to awaken the Jews to a thorough reformation.

3. *doth not know,*] Viz. me, their "owner" and "master."

4. *gone away backward.*] Have turned their backs upon him, are alienated from him.

5. *Why*] To what purpose is it to inflict further punishment upon you? "Ye will revolt more and more," for you are altogether corrupt, v. 6. and are suffering under the judgments of God, v. 7, 8.

8. *daughter of Zion*] Jerusalem is left as solitary as a shed in a vineyard, and deserted like "a besieged city;" and if the Lord had not interposed to save a remnant, we should have been utterly destroyed as Sodom, v. 9.

10. *ye rulers of Sodom;*] Viz. ye rulers who in character resemble those of Sodom.

12. *who hath required this*] Viz. to come into my courts in the way you do with the blood of bullocks, &c. v. 11. "Bring no more vain (insincere and useless) oblations; incense, &c. I cannot away with (i. e. I cannot endure), it is iniquity," rather, "a grief to me is even your solemn assembly," v. 13.; see the margin, v. 14.; *Levit.* xxiii. 1. et seq.; *Numb.* xxviii. 1. et seq.; *Ezek.* xx. 39.

16. *Wash*] Metaphorically, as explained in the following clause; *Ps.* xxvi. 6. li. 2.

18. *white as snow;*] Meaning, if you will comply with the injunctions in v. 16, 17. your past transgressions shall be forgiven, entirely blotted out; and you shall enjoy a prosperous and happy life; v. 19.

21. *the faithful city*] How lamentably has the once faithful city Jerusalem become idolatrous; see *Exod.* xxxiv. 16.; *Levit.* xix. 20.; *Numb.* xv. 1.

22. *Thy silver*] Figuratively, all thy virtues and good graces have been corrupted, as further stated, v. 23. Therefore said the Lord, "I will ease me," i. e. I will take satisfaction of mine enemies, namely, by avenging myself of them, v. 24.

25. *purely purge*] Entirely purge away thy dross and thy tin; i. e. I will completely take away thy impurities and corruptions, (the metaphor in v. 22. being carried on), "and I will restore thy judges, as at the first," i. e. such as they were originally, at the first institution of them; v. 26. The people of "Zion shall be redeemed with judgment," shall be delivered and restored through the strict justice of God in destroying the obdurate and protecting the penitent; "and her converts," i. e. those of the people of Zion who turn from their errors, shall be redeemed through the righteousness of God in performing his promises; v. 27. This seems to refer to some further restoration than the Jewish nation hath yet experienced.

28. *together.*] Shall be at once, in one common destruction.

29. *For they*] Viz. you that forsake the Lord, v. 28. shall then be ashamed of the oaks, i. e. of the sacred trees and groves which were anciently dedicated to idolatrous rites; *Deut.* xii. 2, 3. xvi. 21.; 1 *Kings* xiv. 21. The change of person in this verse is not unusual in the poetical parts of Scripture.

31. *the maker*] Rather, as in the margin, "and his work as a spark, and they shall burn both together," shall be consumed; i. e. at the period referred to v. 24—27.

CHAPTER II.

1. *saw*] Which he received in a vision; viz. the word or oracle which was revealed to Isaiah concerning Judah and Jerusalem. It is contained in ch. ii. iii. iv. and foretels the kingdom of the Messiah, and the conversion of the Gentiles; ch. ii. 2—5. the punishment of the Jews for their wickedness, v. 6—9. and the destruction of idolatry, and of the opposers of the Messiah's kingdom, v. 10—22. the calamities occasioned by the Babylonish invasion and captivity, ch. iii. 1—26. iv. 1. and the happy times which await the remnant who escape these severe trials, v. 2—6.

2. *the last days.*] The times of the Messiah, whose church or spiritual kingdom is designated by "the mountain of the Lord's house," the image being taken from the Jewish temple on Mount Moriah; comp. *Micah* iv. 1—4.

3. *the law.*] The instruction or doctrine, i. e. of the Gospel; see *Prov.* i. 8. note.

4. *shall rebuke*] Rather, "shall decide, or give sentence to many nations," so that they shall live in peace and harmony, as expressed in the next clause; *Ps.* xlvi. 9.; *Hos.* ii. 18.; *Joel* iii. 10.

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Therefore, "let us walk in the light of the Lord," let us embrace and act according to the light and knowledge he imparts, *v.* 5.

6. *replenished*] "Because they are filled [with divinations] from the East, with soothsayers like the Philistines," &c. Chaldea, situated to the East of Judea, was famous for these arts; *ch.* xlvii. 13.; *Numb.* xxiii. 7.; *comp.* *Deut.* xviii. 10. *et seq.*

7. *full of horses,*] Contrary to the command; *Deut.* xvii. 16, 17. and full also of idolatry, *v.* 8.; "therefore forgive them not," *v.* 9. rather, "thou wilt not forgive them."

11. *in that day.*] That time of vengeance described *v.* 12. *et seq.*

13. *cedars—oaks*] Figuratively for the great, and opulent, and powerful. So *v.* 14, 15. are to be understood. The Divine punishment also shall be "upon all the ships of Tarshish," *i. e.* trading ships in general, "and upon all pleasant pictures," or, "every desirable work of art," *v.* 16.; meaning upon merchants, and those who are employed in works of fancy and ornament.

19. *And they*] Descriptive of the terror and consternation with which the worshippers of idols shall be seized; and so are *v.* 20, 21.

22. *Cease ye from man,*] Viz. from trusting in man, "whose breath is in his nostrils," whose life is as it were a breath; "for wherein is he to be accounted of?" *i. e.* in what is he of any account or value?

CHAPTER III.

1. *the stay and the staff,*] Viz. taketh away every stay and support, not only their provisions, but their eminent and mighty men, *v.* 2, 3. which was the case at the captivity, as related 2 *Kings* xxiv. 14. see *ch.* ii. 1. note.

4. *children—babes*] Ignorant, weak, and wicked princes; and such they were from the death of Josiah to the destruction of the city and temple; *v.* 12.; *Eccles.* x. 16. With *v.* 5. *comp.* *Judg.* xvii. 6. xix. 1.

6. *this ruin*] Take this ruinous state of ours under thy care and management, but "in that day (*i. e.* then) he shall swear, saying, I will not be an healer," *i. e.* the man to heal or repair your ruinous state, "for in my house," &c. *v.* 7.

8. *the eyes of his glory.*] Viz. his glorious eyes, meaning both their speech and their doings are detestable in his sight.

9. *The shew*] The shamelessness of their countenance, their very looks witnesseth against them, and they declare their sin with the effrontery of the Sodomites, *Gen.* xix. 5.

12. *the way*] Viz. the track which ought to guide thy steps. But think not to escape punishment, for "the Lord standeth up to plead" his cause, and will judge the people, *v.* 13. and "the ancients," the elders of the people for their iniquity, *v.* 14.

16. *a tinkling*] Viz. with the chains and ornaments of their feet and ankles; *v.* 18. The next verse alludes to the barbarous

custom of conquerors to strip their captives naked, which to females was the height of cruelty and indignity. The terms in this description of the wardrobe of a Hebrew lady are often of doubtful interpretation.

26. *her gates*] Zion's. This city is represented as a female in a posture of distress and deep mourning; ch. xlvii. 1.; *Job* ii. 13.

CHAPTER IV.

1. *seven*] Many women shall lay hold on one man in that day of vengeance, mentioned ch. iii. 25. and intreat him, saying, "take away our reproach," i. e. the reproach of celibacy; *Luke* i. 25. note. This verse should be joined to the preceding chapter; see ch. ii. 1. note.

2. *the Branch*] The Messiah; *Jer.* xxiii. 5.; *Ezek.* xvii. 22—24.; *Zech.* iii. 8. vi. 12. who is "the fruit of the earth," raised up in the land of Judea, "shall be excellent and comely," &c.; i. e. shall be the glory and delight of the Israelites who shall have escaped the vengeance of "that day," v. 1.

3. *shall be called holy*,] Viz. shall be separated and consecrated to be the peculiar people of the Lord; "even every one that is written," &c. i. e. who is enrolled as a citizen actually living, *Ezek.* xiii. 9.; at the time "when the Lord shall have washed away," &c. i. e. when he shall have reformed and purified his people "by the spirit of judgment, and by the spirit of burning," by a righteous judgment and a just infliction of his wrath; v. 4.

5. *a cloud*] An allusion to the pillar of fire and of a cloud, *Exod.* xiii. 21. xl. 38. meaning the Lord will be the protector of his people and church; and "upon all the glory," all that is excellent and glorious, will be a defence. The same protecting care is expressed under another image in v. 6. comp. ch. xxv. 4. xxxii. 2.

CHAPTER V.

1. *my beloved*,] Viz. I will address to my well-beloved, the Lord, the strain which he has dictated concerning Israel, who are represented here under the parable of a vineyard, 1—7. The prophet then reproves them for their wickedness, 8—12. and denounces the punishments which would inevitably follow, 13—30.

2. *wild grapes*.] Noxious berries; viz. his people, instead of producing fruits of virtue, addicted themselves to works of iniquity. Judge, then, &c. v. 3. what more could be done to my vineyard "that I have not done in it?" rather, "than I have done unto it?" why then has it produced such noxious fruits? v. 4. Surely it well deserves the destruction to which I will subject it, v. 5—7.

8. *that join house to house*,] Viz. unjustly or in a spirit of avarice, "till there be no place" left for others to occupy; for.

"in mine ears," &c. i. e. the Lord hath revealed to me, that "of a truth many houses shall be desolate," &c. v. 9, 10. With v. 11. comp. *Prov.* xxiii. 29, 30.; *Acts* ii. 15.

13. *are gone*] The prophet describes the calamities that will follow is if they were already come.

14. *hell*] Sheol or Hades, the region of departed spirits. A bold prosopopœia.

16. *in judgment*,] By this manifestation of his justice and righteousness.

17. *after their manner*,] Freely, without restraint, according to their inclinations; and the desolate possessions "of the fat ones," of the rich, shall strangers enjoy.

18. *that draw*, &c.] The image seems to be taken from a yoke or wain; viz. woe to those that drag along the burden of iniquity as if yoked to it "with cords of vanity," or rather, "with cords of vice," and the burden of sin as if pulling with the traces of a wain. The image, however derived, is clearly meant to describe those persons who are earnestly bent upon the pursuit of vice, and openly and presumptuously defy the Holy One of Israel, v. 19. With v. 20—23. comp. *Prov.* iii. 7. xvii. 15. xxiii. 19, 20. and ch. i. 22.

24. *their root*, &c.] They shall be like a tree whose roots are rotten, and whose blossoms consequently fly away, without producing any fruit.

26. *from far*,] To nations who are far off, "and will hiss," or hiss unto them; an allusion to the mode of calling bees from their hives into the fields, and leading them back by a whistle; comp. ch. vii. 18.; and the sense is, the Lord will invite and bring distant nations to inflict vengeance upon his offending people. This and v. 27—30. refer to the Babylonish invasion, and perhaps to the desolation of the Roman armies.

CHAPTER VI.

1. *I saw*, &c.] The Divine majesty and glory are represented in a vision, v. 1—4. Isaiah receives a solemn designation to the prophetic office, v. 5—8. and a commission to declare the obduracy and blindness of the Jews, and their deserved punishment, v. 9—12. and that a holy seed, a remnant should be preserved, who shall flourish again, v. 13.

3. *Holy*,] *Numb.* vi. 24—26.; *Rev.* iv. 8. and *Ps.* xix. 1. et seq.

5. *of unclean lips*,] Because I am polluted and corrupt, unfit to join in the hymn of the seraphims, v. 3. and I am undone "because mine eyes have seen the King, the Lord of hosts;" comp. *Ezod.* xxxiii. 20. note.

6. *a live coal*] A symbolical action to signify that the Lord now cleansed him from his uncleanness of lips, and fitted him for the execution of the prophetic office by the gift of inspiration; *Jer.* v. 14. xxiii. 29.; *Acts* ii. 3.

8. *for us?*] By the use of the plural is implied a plurality of Persons in the Godhead; *v.* 3.; *Gen.* i. 1. note.

9. *And he said,*] *Viz.* the Lord of hosts; but in *Acts* xxviii. 25, 26. it is stated that it was the Holy Ghost who said this; therefore the Holy Ghost is God. For an explanation of what follows, see *Matt.* xiii. 14, 15. notes.

11. *how long?*] *Viz.* shall this impenitent obduracy continue? The answer is, until their cities and country become utterly desolate, and the men be removed far away into captivity, "and there be a great forsaking," rather, "great desolation in the midst of the land," *v.* 12.

13. *But yet*] Rather, "but though there should be left in it (the land) a tenth part, it would again be exterminated; yet, as a teil tree and an oak, when they cast their leaves, have the stem remaining, so an holy seed shall remain as the stem of the people," from which stem God will raise a peculiar people, and cause them to flourish again. This prophecy has been in part fulfilled by the desolation, and captivity, and dispersion caused by the Chaldeans and Romans, but it will not be fully accomplished till the final restoration of Israel: *Rom.* xi. 25. et seq.

CHAPTER VII.

1. *of Ahaz*] *Comp.* 2 *Kings* xvi. 5.—*Ch.* vii. viii. ix. 1—7. form one prophecy, the substance of which is, that, although the Jewish people would be subjected to trouble and misfortune, God would fulfil his promises to David and his house, by raising up a great Deliverer, the Messiah, the Prince of Peace.

2. *Ephraim.*] This the principal tribe is put for the ten tribes, or kingdom of Israel. "And his (David's) heart was moved," &c. With *v.* 3. *comp.* 2 *Kings* xviii. 17.; 2 *Chron.* xxxii. 4.

4. *for the two tails*] Because they are almost extinguished, smoking rather than burning.

7. *It*] Their counsel, *v.* 5. shall not stand; "for," rather, "though the head of Syria is Damascus, and the head of Damascus is Rezin, yet within three score and five years," &c. *v.* 8. It was just so long from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esar-haddon; 2 *Kings* xvii. 24.; 2 *Chron.* xxxiii. 11.; *Ezra* iv. 2.

9. *And*] Rather, "though the head, &c.—If ye will not believe (*i. e.* this prophetic declaration), surely ye (people of Judah) shall not be established" as a kingdom and people any more than the ten tribes.

13. *And he said,*] *Viz.* Isaiah said, "Is it a small thing," &c. *i. e.* does it seem to you a trifling matter to weary even God? Therefore, if you will not ask a sign, namely, that the house of David shall be established while Israel shall be destroyed, "the Lord himself shall give you a sign;" and then follows a clear prophecy of the birth of Christ; *Matt.* i. 23.; *Luke* i. 31. notes.

15. *that he may know*] Rather, "till he know," &c.; meaning, he shall live of the food with which children are ordinarily fed until he be of an age to distinguish between good and evil. Butter and honey, being anciently considered as very nutritious and salubrious for children, are here put for their ordinary food; and it is implied that the child, called Immanuel, though miraculously born, should be possessed of a real human nature.

16. *For before*] The prophecy now reverts to the then circumstances of Ahaz, and the connexion is, This birth of the child, v. 14, 15. shall be the sign which the Lord will give of the fulfilment of his promise, v. 13.; "for before this child," meaning, in less time than this child shall be able to distinguish between good and evil; in other words, in a very few years, "the land (of Syria and Israel) that thou abhorrest (dreadest so much) shall be forsaken of both her kings." And both were slain not long after this, 2 Kings xv. 29, 30. xvi. 9.; comp. ch. viii. 4. In this way the whole passage becomes plain and easy; for v. 14, 15. are a literal prophecy of the miraculous birth and incarnation of our Lord, by the fulfilment of which God made good his promise to David and his house; and v. 16. is a prophecy, the speedy fulfilment of which would be a sign to Ahaz that the declaration in v. 5—9. would also be fulfilled.

17. *shall bring*] After telling so much good news the prophet now foretells evil days, v. 17—25.; all which was completely verified by the invasions and conquests of the Egyptian and Assyrian armies. With v. 18. comp. ch. v. 26. note.

20. *the river,*] The Euphrates. The Assyrian is called "a razor that is hired," because employed as the Lord's instrument in punishing the Jews; and the expressions, the head, the feet, and the beard, imply that all ranks would suffer. Cutting off the beard was the greatest indignity that could be offered; 2 Sam. x. 4, 5.

21. *one cow, &c.*] Denoting the scarcity of cattle, which, having from that very circumstance plenty of pasturage, will afford abundance of milk to the few left in the land; v. 22. The word "silverlings" in the next verse denotes pieces of silver, shekels, as the word is rendered Jer. xxxii. 9.

25. *there shall not come*] The cultivation of the hills will be very scanty, and there will be no anxiety about briars and thorns springing up there; but they will generally become a free range for oxen and cattle. Descriptive of desolation, when the ground being generally uncultivated, turns to pasture for flocks.

CHAPTER VIII.

1. *Maher-shalal-hash-baz.*] Or rather, "to hasten the spoil, to take quickly the prey;" but in v. 3. it is a proper name.

3. *the prophetess;*] So Isaiah denominates his wife, as being the wife of a prophet. With v. 4. comp. ch. vii. 16. note.

6. *this people*] Viz. of Israel, have rejected "the waters of

Shiloah that flow softly;" *i. e.* the kingdom of Judah, of which Shiloah, a small brook close by Jerusalem, is the emblem, as the deep waters of the river Euphrates are of the Babylonian empire, *v.* 7, 8.

8. *thy land,*] *Viz.* over the land of Judea, which is in an especial manner thine, O thou Saviour who art Immanuel; *ch.* vii. 14. But notwithstanding these inroads of the enemy, the prophet exultingly addresses the people of Israel and Syria, declaring that their confederated attempts shall be fruitless, *v.* 9. "for God is with us," *v.* 10. alluding to the Divine title of the Saviour.

11. *with a strong hand,*] Seriously, impressively; saying, "Say ye not," &c. *i. e.* do not join in the cry respecting a confederacy of the enemies of Judah, "neither fear ye their fear," *i. e.* what occasions fear to them; *v.* 12.

14. *for a sanctuary;*] *Viz.* a refuge and security against all adversaries; *comp.* *Luke* ii. 34.; *Rom.* ix. 33.; *1 Pet.* ii. 8. "Both the houses of Israel," probably mean, both the people of Judah and Israel.

16. *Bind up*] Let my disciples faithfully preserve and guard the testimony and doctrine which I am commissioned to deliver. With *v.* 18. *comp.* *Heb.* ii. 13.

19. *for the living to the dead?*] Rather, "should they seek unto the dead concerning the living," *i. e.* should they have recourse to necromancy? No; but "to the law and the testimony," to the revealed word of God let them seek; *v.* 20.

21. *through it,*] Through the land "hardly bestead," *i. e.* distressed.

CHAPTER IX.

1. *the dimness*] Rather, "the gloom (of anguish) shall not be permanent upon that land wherein is now distress: in the former time he made vile the land of Zebulun and the land of Naphtali; but in the latter time he will make it glorious, even the way of the sea beyond Jordan (that is) Galilee of the nations; (so that) the people that walked in darkness," &c. *v.* 2.; *comp.* *Matt.* iv. 15, 16. notes.

3. *not increased*] Rather, as in the margin, "thou hast increased joy to him;" *i. e.* to the nation, whose yoke thou hast broken "as in the day of Midian," *v.* 4.: see *Judg.* vii. 22.

5. *every battle*] Rather, "for every greave of the warrior armed for conflict, and garments rolled in blood, shall be for burning, even fuel for the fire."

6. *unto us*] For our aid and salvation; "and the government shall be upon his shoulder," he shall sustain the supreme power of his mediatorial government; *Matt.* xxviii. 18. note; "and his nameshall be called," *i. e.* he himself shall really be "Wonderful," *Matt.* i. 23. vi. 11. notes. "The everlasting Father," rather, "the Father of eternity," *i. e.* him to whom it belongs, the Eter-

nal. With v. 7. comp. *Luke* i. 32, 33. note. We have here an indubitable attestation to the incarnation and divinity of Christ, the Son of God.

8. *into*] Rather, "to, or concerning Jacob." A new prophecy begins here and ends ch. x. 4. containing a denunciation of vengeance against the kingdom of Israel for their offences.

10. *The bricks, &c.*] Meaning they boast that they can easily repair the injuries they have sustained, and become more flourishing than ever; 1 *Kings* x. 27. "therefore the Lord will set up the adversaries of Rezin," i. e. the Assyrians who, after destroying Rezin and his kingdom, 2 *Kings* xvi. 6. shall be "against him (Israel) and join," &c. i. e. league the enemies of Israel together, v. 11. With v. 13—16. comp. ch. i. 5. iii. 2, 5. v. 25.

18. *it shall devour*] Wickedness wastes every thing like fire, and "shall devour the briars and thorns," shall cause the destruction of those who perpetrate it; "and shall kindle in the thickets of the forest," shall consume the most exalted, "and they shall mount," &c. i. e. they shall be consumed like smoke. And this shall be accomplished "through the wrath of the Lord of hosts," v. 19.; *Ezek.* xx. 47.

20. *of his own arm:*] Viz. "of his neighbour;" meaning that they shall devour, they shall plunder and destroy even those who are nearest and dearest to them.

CHAPTER X.

1. *that write grievousness*] Viz. to the scribes who prescribe what causes grief and vexation.

3. *from far?*] From Assyria; ch. ix. 8, 11. notes; "and where will you leave your glory?" i. e. where for the sake of security will you deposit those possessions in which you now glory?

4. *Without me*] As God is not making this declaration, the Hebrew may be better rendered, "but they shall bow down in the place of prisoners, or shall fall down in the place of the slain;" i. e. instead of being able to deposit their riches in a place of security, v. 3.

5. *the rod*] The instrument of mine anger; "and the staff in their hand is (the instrument) of mine indignation." From this verse to the end of the chapter foretels the invasion of Sennacherib, and the destruction of his army; 2 *Kings* xviii. xix.

6. *of my wrath*] A people who are the objects of my wrath.

7. *he meaneth not so,*] The Assyrian does not so purpose to be an instrument in the hand of God, v. 5. but his design is "to destroy," &c.

10. *hath found*] Rather, "hath seized the kingdoms of the idols, whose graven images," &c. In v. 12. "the fruit" means all that which the proud heart of the king hath devised and effected. With v. 8—12. comp. 2 *Kings* xviii. 24, 33. xix. 10. et seq.

15. *shake itself*] Rather, "as if the rod should wield him that

lifteth it up; or as if the staff should lift up that which is not wood," *i. e.* him who uses it, its master; see *Rom.* ix. 20, 21.

16. *his fat ones*] Sennacherib's rich and numerous troops, and "his glory," the army so much gloried in, of the Assyrian king. The different ranks of the army are represented under the images in the following verses. The passage refers to its destruction; *2 Kings* xix. 35.

20. *stay*] Shall no more lean upon, depend upon the king of Assyria.

22. *yet a remnant*] Rather, "a remnant only of them shall return;" *Rom.* ix. 27. "the consumption;" &c. *i. e.* the destruction which has been decreed is just, and overflows with righteousness; and the Lord will execute it, *v.* 23.

24. *after the manner of Egypt.*] In the way the Egyptians treated thee; *Exod.* v. 14.; so *v.* 26. with which comp. *ch.* ix. 4.: but the meaning may be, "as his (Moses' rod) at the command of (God) was upon the sea when he lifted it upon Egypt," so that the Egyptian host perished.

27. *because of the anointing.*] Perhaps for the sake of Christ, the anointed, who was to descend from the tribe of Judah; but the text is very obscure. The verses which follow describe the march of Sennacherib's army, and the consternation caused by it.

33. *the bough*] In this and the next verse the destruction of Sennacherib is declared; "and Lebanon (*i. e.* this mighty host, which may be compared to the forest of Lebanon) shall fall by a mighty one," *i. e.* by the interposition of the Almighty.

CHAPTER XI.

1. *a rod*] An evident designation of Christ. This chapter contains a prophecy of our Saviour's kingdom, *v.* 1—9. of the conversion of the Gentiles, and the restoration of Israel, *v.* 10—16.: comp. *v.* 10. *ch.* liii. 2, 3.; *Zech.* vi. 12, 13.

3. *after the sight, &c.*] He shall not judge from outward appearances, and external representations, but with righteousness; "and reprove," rather, "shall give sentence with equity to the meek of the earth, and he shall smite;" &c. *i. e.* he shall reprove and condemn the wicked by the word of his mouth; *2 Thess.* ii. 8. With *v.* 5. comp. *Job* xxix. 14.; *Ps.* cix. 19.

6. *The wolf*] Under these highly poetical images is portrayed the peace and felicity of Messiah's kingdom; *ch.* ii. 4. *lxv.* 25.

9. *my holy mountain*:] Zion, put figuratively for the Church of Christ.

10. *in that day*] *Viz.* when the earth shall be full of the knowledge of the Lord, *v.* 9. "there shall be a root, &c.—and his rest (*i. e.* his place of rest, his church) shall be glorious." A prophecy of the conversion of the Gentiles; *Rom.* xv. 12. note.

11. *the second time*] Again, at another time, "in that day," namely, when the Gentiles are come in, *v.* 10. A prophecy of the

restoration of the Israelites, which the apostle speaks of *Rom.* xi. 25, 26. notes.

13. *the adversaries*] Some render it "the enmity of Judah shall be no more." The general sense is, that they shall be at that time united in the bonds of peace and brotherly love; "and shall fly," &c. *v.* 14. *i. e.* they shall extend their conquests to the east and the west, and shall possess the countries of the Philistines, &c.

15. *the tongue*] The bay of the Red Sea. By this and the next verse is probably implied that all opposition to this restoration of Israel shall be overcome, as easily as a passage was opened through the Red Sea for the children of Israel when they returned from Egypt.

CHAPTER XII.

1. *in that day*] Viz. of the church's triumph, described in the preceding chapter; for this is a hymn of praise, proper to be used at that period. With *v.* 2. comp. *Ps.* xxvii. 1. lxxviii. 4. cxviii. 14.

3. *draw water*] Implying by this image that they should derive abundant blessings from the salvation in Christ Jesus; *ch.* lv. 1.; *John* iv. 10, 14. vii. 37, 39.; *Rev.* vii. 17. xxii. 1. With *v.* 4—6. comp. *Ps.* ix. 11. xl. 5. lxxviii. 32, 35. lxxii. 19.

CHAPTER XIII.

1. *The burden*] Rather, "the oracle concerning Babylon which Isaiah, the son of Amoz, received in a vision;" *i. e.* which was revealed to him. This chapter and *ch.* xiv. 1—27. contain a prophecy of the destruction of Babylon by the Medes and Persians, and of the restoration of Israel, together with a song of triumph in celebration of these great events.

2. *unto them,*] The Medes and Persians, *v.* 17. beckon to them with the hand, "that they may enter the gates of the nobles," or princes; *i. e.* the palaces of the Babylonian nobles.

3. *my sanctified ones,*] Rather, "my appointed ones;" *i. e.* the Medes and Persians, "my mighty ones," who are selected and set apart "for mine anger," *i. e.* to execute my wrath; and who are "even them that rejoice in my highness;" *i. e.* in my greatness manifested by the destruction of Babylon; comp. *ch.* xlv. 1.; *Jer.* xxii. 7.; *Zeph.* i. 7.

4. *The noise*] Viz. raised by my appointed ones as they march, since the Lord "mustereth the host of the battle," rather, "for the battle."

6. *the day of the Lord*] The day of his vengeance, *v.* 9. at which all shall faint, *v.* 7. "and their faces be as flames," *v.* 8. *i. e.* shall burn with feverish heat.

10. *the stars, &c.*] Under the image of constellations the prophets represent kingdoms and potentates, and consequently, the darkening these luminaries denotes the subversion of states and

princes; *Jer.* iv. 19—27.; *Ezek.* xxxii. 7, 8.; *Joel* ii. 10. iii. 15, 16.; *Amos* viii. 9.; *Matt.* xxiv. 29. In this figurative sense, *v.* 13. is to be understood, and so *ch.* xxiv. 21. xxxiv. 4.

11. *the world*] The Babylonish empire. This word is often used in a restricted sense; *Luke* ii. 1.; *Acts* xi. 28. And “I will make a man more precious (*i. e.* more rare) than fine gold,” *v.* 12.

14. *And it*] *Viz.* and every one shall be as a roe chased, and shall flee “into his own land,” his own country or district.

17. *shall not regard silver*.] Who will not be induced by money to spare.

19. *the beauty*] The glory of the pride of the Chaldeans. It is uncertain what creatures are meant in *v.* 21.; but “the wild beasts of the islands,” *v.* 22. denote either wolves or hyenas which shall “cry (howl) in their palaces, and jackals in their temples of delight.” Every particular in this prophecy has been minutely and literally fulfilled.

CHAPTER XIV.

1. *choose Israel*.] Will still regard them as his chosen people, “and settle them in their own land, and the stranger (probably, Gentile proselytes) shall be joined unto them.”

2. *the people*] *Viz.* of the countries where the Jews are dispersed; “and the house of Israel shall possess them;” *i. e.* some of these people for servants and handmaids; “and shall take them captives,” &c. This seems to have been as yet only partially fulfilled.

4. *this proverb*] This parable; *Numb.* xxiii. 7.; *Prov.* i. 1. notes. “The golden,” rather, as in the margin, how hath “the exactress of gold ceased?”

6. *he that, &c.*] *Viz.* the king of Babylon who smote, &c. is now persecuted, and none hindereth; therefore the whole earth rests and is quiet; *v.* 7. With *v.* 8. comp. *ch.* ii. 13. x. 18, 33, 34.

9. *Hell*] Hades. The image is taken from the Eastern custom of burying in large sepulchral vaults, all round the sides of which are cells to receive the dead bodies. These are represented as rising to meet the Babylonian king, and receiving him with taunts on his fall. A prosopopœia of unequalled boldness and grandeur.

12. *O Lucifer*] So the king of Babylon is called, who boasts that he will exalt himself above all kingdoms and potentates, who are designated by “heaven and the stars,” *v.* 14.; see *ch.* xiii. 10. note; and that he “will sit also upon the mount of the congregation,” *i. e.* will take up his residence upon the mountain on which the temple of the Lord was built.

18. *in his own house*] In his own cell; *v.* 9. note; “but thou art cast out of thy grave,” *i. e.* deprived of a sepulchre; and cast away “like an abominable branch,” *i. e.* on which a malefactor had been hanged, and accounted an object of abomination; “and

as the raiment," &c. rather, "clothed or covered with the slain."

21. *with cities.*] Viz. called after their name in order to transmit their fame to posterity. The word rendered "bittern," *v.* 23. probably means the *porcupine*.

25. *the Assyrian*] Viz. the Babylonians, "in my land and on my mountains" of Palestine. It may mean the destruction of Sennacherib's army, and have also a still further completion yet to come.

28. *this burden.*] This oracle which follows concerning the Philistines, *v.* 28—32.

29. *whole Palestina*] Rather, "Philistia," *i. e.* rejoice not all of thee, through thy whole extent; "because the rod" of Uzziah who subdued the Philistines, 2 *Chron.* xxvi. 6, 7. is broken; for from this serpent should spring forth "a cockatrice," or basilisk; and from him "a fiery flying serpent;" *i. e.* Hezekiah, the great-grandson of Uzziah, who smote and subdued the Philistines; 2 *Kings* xviii. 8.

30. *the first-born of the poor*] Viz. the very poorest. A description of the peace and plenty under the reign of Hezekiah; while "whole Palestina," rather, "all Philistia" should be dissolved with dread; "for there shall come from the north a smoke," a cloud of dust raised by the march of Hezekiah's hostile army from Jerusalem, which lay to the north-east of Philistia; "and none shall be alone," &c.; rather, "there shall not be a straggler among his troops," *v.* 31.

32. *the messengers*] Sent to congratulate the Jews upon their victories. "Shall trust in it," *i. e.* shall take refuge in Zion; see 2 *Chron.* xxxii. 23.

CHAPTER XV.

1. *burden*] The oracle concerning Moab. "Because," rather, "Certainly in the night," &c. so in the next clause. This and the next chapter are a prophecy of the calamities of Moab, occasioned by the invasion of Shalmaneser; and may be advantageously compared with the larger prophecy of Jeremiah, ch. xlviii. on the same subject. With *v.* 2. comp. *Jer.* vii. 29. xlviii. 37, 38. xli. 5.; *Micah* i. 16.

5. *an heifer*] Rather, as in the margin, "like an heifer three years old;" but some take this, and the parallel passage, *Jer.* xlviii. 34. for a proper name; viz. "unto Zoar, unto Eglath-Sheleshijah, for by the mounting up (*i. e.* the ascent) of Luhith, with creeping shall they go up."

7. *the brook*] Rather, as in the margin, "to the valley of willows," *i. e.* to Babylon; *Psa.* cxxxvii. 2.

9. *more*] Viz. more evils upon Dimon; *Jer.* xlviii. 44. and the few Moabites who escape shall find the country infested by lions; 2 *Kings* xvii. 25. or perhaps it is a proverbial phrase denoting that those who escape the destruction of the enemy shall fall into other disasters.

CHAPTER XVI.

1. *the lamb*] Viz. the tribute of lambs and goats which you are obliged to pay to David and his posterity; 2 *Sam.* viii. 2.; 2 *Kings* iii. 4. Send this "to the ruler of the land" of Judah, "unto the mount," &c. i. e. unto Jerusalem.

3. *make thy shadow*] Afford shelter to the Jews, and make it as refreshing as the cool temperature of night in the noon-day heat. This advice to shew kindness to the Jews in the time of their distress is further enforced in v. 4. "for the extortioner is at an end;" i. e. Sennacherib, &c. who oppressed the Jews, are destroyed; and through the mercy of God, the kingdom of Judah shall be re-established, v. 5. and the Jews will thus be able to requite thee for thy kindness, in the time of thy distress.

6. *shall not be so.*] His predictions and divinations are lies, vain and futile.

8. *gone over the sea.*] Scions of them are sent over the sea into foreign lands, or perhaps over the lake near Jazer, as explained *Jer.* xlviii. 32. The verse describes the waste and havoc caused in Moab by the Chaldeans.

9. *the weeping of Jazer*] With the same weeping with which Jazer was lamented.

12. *weary on the high place.*] Tired with offering idol-sacrifices on the high places, "he shall come to his sanctuary," i. e. of Chemosh, his God; *Numb.* xxiii. 1, 13, 27.; 1 *Kings* xi. 7.; *Jer.* xlviii. 13, 46. but all in vain. With v. 14. comp. ch. xxi. 16. *Deut.* xv. 18.

CHAPTER XVII.

1. *burden*] The oracle. This chapter relates not only to Damascus, but to the kingdom of Samaria and the Israelites, v. 1—11. and foretels the destruction of Sennacherib's army; v. 12—14.

3. *as the glory, &c.*] Damascus and Syria shall be in the same condition as the glory and renown of Israel; i. e. the Damascenes, Syrians, and Israelites, being joined in alliance against Judah, should all share the same fate and be overthrown. This was fulfilled as we read 2 *Kings* xvi. 9. xvii. 1. et seq.

4. *made thin.*] Diminished, and the people of Israel shall be swept away, as the reaper gathers the ears of corn, v. 5. yet a remnant, as it were a few gleanings, "shall be left in it," in the kingdom of Israel, v. 6. and some, repenting of their idolatry, shall return to the true God, v. 7. and no longer put trust in their idolatrous services, v. 8. The same judgments upon Israel are further described in v. 9—11. and were all exactly accomplished by the subversion of the kingdom, and the captivity of the people by Shalmanezar.

9. *his*] Israel's strong cities shall be like the gleanings of

olive-yards and vineyards, "which they left because," &c.; rather, "which they leave before the face of the children of Israel;" *i. e.* shall become few like the gleanings of fruits left agreeably to the law; *Levit.* ix. 9, 10.; *Deut.* xxiv. 19—21.

10. *plants—strange lips*:] Figuratively, for strange and idolatrous worship; but however diligently thou mayest endeavour to make them flourish, "the harvest shall be a heap," &c. *v.* 11. *i. e.* the harvest thou wilt reap will be grief and sorrow.

12. *Woe*] *V.* 12—14. refer to the destruction of Sennacherib's army; *ch.* xxxvii. 35—37.; 2 *Kings* xix. 35.: comp. *Ps.* xxx. 5. lxxxiii. 9—18.

CHAPTER XVIII.

1. *Woe*] Rather, "Ho! thou land shadowed with wings (*i. e.* with sails) which is beyond the rivers of Ethiopia," or Cush, as the Hebrew is. Egypt is most likely meant; but this is one of the most obscure of the prophecies.

2. *bulrushes*] Rather, "the papyrus," of which the Egyptians constructed a light sort of vessel. "A nation scattered and peeled," meaning perhaps, stretched out and strong, "whose land the rivers have spoiled," rather, "overflow;" *viz.* Egypt; though many refer this to the Jewish nation. The meaning is very doubtful.

3. *when he*] *Viz.* God; as may be inferred from the next verse, which seems intended to describe the unruffled majesty with which the Lord observes and directs these events.

5. *For afore, &c.*] This and the next verse seem to describe figuratively the judgments which God would speedily execute, probably upon the nation indicated in *v.* 2. and 7. *viz.* upon Egypt, which forms the subject of the following prophecy.

CHAPTER XIX.

1. *at*] Rather, "from his presence," *i. e.* shall fly from it; see *Ps.* civ. 3. This oracle details the judgment which would fall upon Egypt.

3. *the spirit*] The wisdom or understanding of the Egyptians.

4. *lord*] Or "cruel lords." This verse is applicable both to the Egyptian princes and to Nebuchadnezzar, and the succession of Persian kings. Perhaps the sense is general that Egypt should be under the dominion of cruel and fierce tyrants.

5. *from the sea,*] *Viz.* the Nile, as explained in the next clause. By "the rivers and the brooks" in *v.* 6. are meant the embanked streams and canals by which the Nile overflowed the whole country. *V.* 5—7. may either be understood literally, or figuratively for the general decay of agriculture and national prosperity.

10. *purposes*] Rather, "her foundations shall be broken, and

all that make a gain of pools for fish." But the verse is of doubtful interpretation.

11. *son of ancient kings?*] How will each of you boast, I am of royal descent?

13. *the stay*] Viz. even the pillars or heads of the tribes; for "the Lord hath mingled a perverse spirit in the midst thereof," *i. e.* of Egypt, and these heads cause her "to err in every work thereof," *i. e.* in all her doings; v. 14.

15. *the head or tail,*] All ranks shall be too much cast down to be able to perform any work; for they shall all be dismayed, v. 16. because of the counsel which the Lord "hath determined against it," v. 17. against Egypt.

18. *In that day*] Viz. after the things before mentioned shall have come to pass. V. 18—25. are thought to predict the propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander, and especially the propagation of the Gospel in these countries.

19. *an altar*] By this and the terms in v. 21. are meant the worship and service of God. It is not agreed who is intended by "a saviour," v. 20. but it is most reasonable to refer it to Alexander the Great, who delivered Egypt from the tyranny of the Persians.

23. *a highway*] Peace and harmonious intercourse shall subsist between these countries, "whom the Lord of hosts shall bless," v. 25.

CHAPTER XX.

1. *Sargon*] Viz. Sennacherib, for Tartan before mentioned was one of this king's generals; 2 *Kings* xviii. 17. This chapter is a prophecy concerning Ashdod or Azotus, which probably at that time belonged to Judah; 2 *Kings* xviii. 18.

2. *loose the sackcloth*] Put off the rough hairy upper garment worn by the prophets, and having done so, he is said to be "naked;" *Mark* xiv. 52. note.

3. *three years*] This should be construed with the following words; viz. he "walked, and barefoot, being three years for a sign and wonder upon Egypt and upon Cush," *i. e.* for the purpose of showing by this symbolical action that within three years Ashdod should be taken, and its inhabitants carried away captive.

6. *of this isle*] Rather, as in the margin, "of this country," *i. e.* of Judea.

CHAPTER XXI.

1. *the desert of the sea.*] Viz. Babylon, the country around which was a morass, often overflowed by the Tigris and Euphrates. This chapter contains "the burden" or oracle con-

cerning the fall of Babylon by the Medes and Persians, v. 1—10. concerning Dumah, v. 11, 12. and Arabia, v. 13—17.

2. *the treacherous dealer*] Viz. Babylon has long been a treacherous dealer and a plunderer; therefore "Go up, O Elam," O Persia and Media; "all the sighing thereof," i. e. all the sighing caused by Babylon, "have I made to cease."

4. *of my pleasure*] The night which I anticipated with pleasure, which I longed for; viz. the festive night when Babylon was taken; *Dan.* v. 30. To this festival night the next verse refers, where to "anoint the shield" seems to mean the oiling its leather cover to fit it for action.

7. *a couple of horsemen,*] Referring to the united forces of the Medes and Persians under Cyrus and Darius. "Chariots of asses," rather, "riders on asses and riders on camels."

8. *a lion:*] Rather, "he cried like a lion."

10. *my threshing,*] O thou Babylon, the object of my threshing, punished by my judgments as corn is beaten on the floor. From the last words some think this verse is addressed to the Jews, the objects of God's chastisement by being in captivity.

11. *Dumah.*] Idumea, which was subdued by the Babylonians, and this obscure prophecy most likely relates to some circumstance respecting it with which we are not acquainted. The words "return, come," v. 12. mean "come again," i. e. to inquire.

13. *forest*] Meaning in uncultivated places, in the wilderness.

14. *brought*] Rather, as in the margin, "bring forth water to the thirsty; approach the fugitives with their bread," i. e. with provisions sufficient to appease their hunger. With v. 16. comp. ch. xvi. 14.

CHAPTER XXII.

1. *burden*] "The oracle concerning the valley of vision;" i. e. Jerusalem, because it was the place of prophetic vision. "To the house-tops," i. e. to see what has occasioned this sudden alarm in the streets. In this chapter the Assyrian invasions are foretold, v. 1—14. the fall of Shebua, v. 15—19. and the rise of Eliakim, v. 20—25.

2. *of stirs,*] Of shouts of exultation. Thy citizens, instead of fighting to the last, basely suffer themselves to be "bound by the archers," i. e. the Assyrian troops, "bound together, which have fled," rather, "or have fled afar," v. 3.

6. *chariots of men*] Viz. with men, and with horsemen or cavalry.

8. *the covering*] Viz. when the enemy shall have removed the fortresses of Judah, thou wilt then think it time to arm thyself, and wilt look "to the armour of the house of the forest," to the armoury built by Solomon, as related 1 *Kings* vii. 2. x. 17.; see *Neh.* iii. 19. With v. 9. comp. 2 *Kings* xx. 20.; 2 *Chron.* xxxii. 2, 5, 30.

11. *the maker thereof,*] Viz. God, who “in that day,” *i. e.* at the time of your distress by these invasions, called and invited you to penitence and humiliation, *v.* 12. but without effect, *v.* 13. and therefore this iniquity shall not be forgiven till ye die.

15. *Shebna,*] Probably a different person from Shebna mentioned *ch.* xxxvi. 3.

16. *What hast thou here?*] With what right or propriety dost thou hew out a sepulchre for thyself? *i. e.* dost assume such consequence? see *ch.* xiv. 9. Behold “the Lord will carry thee away, and will surely cover thee,” or “will firmly seize thee, *v.* 17. and whirl thee round like a ball,” &c. *v.* 18. But some explain it of disgracing, since persons under disgrace or condemnation had their heads covered; *Esth.* vii. 8.; *Jer.* xiv. 3.

21. *with thy robe,*] This and the girdle were ensigns of office and dignity, which should be transferred from Shebna to Eliakim, as well as “the key,” the badge of authority; *v.* 22. From this text it appears that keys were anciently very large, of sufficient magnitude to be carried on the shoulder.

23. *he shall be for a glorious throne*] Rather, “a glorious seat,” &c. *i. e.* he shall be the support and honour of his father’s house, and upon him shall its glory be founded, *v.* 24. The metaphor taken from nails in tents and houses is continued; see *Ezra* ix. 8. note.

25. *is fastened*] Viz. in that day when this happens to Eliakim, Shebna, “the nail that was once fastened in a sure place, shall be removed.”

CHAPTER XXIII.

1. *The burden*] “The oracle concerning Tyre,” denouncing its destruction by Nebuchadnezzar. It was delivered above one hundred and twenty years before its accomplishment, and begins with calling upon the sailors to lament, since the devastation of such a mercantile city must be injurious to merchants.

2. *Be still,*] Silent through grief and consternation; *ch.* xlvii. 5. “ye inhabitants of the isle,” *i. e.* of Tyre, which was situated on an island, *v.* 4. but some render it, “ye inhabitants of the sea-coast,” including the adjacent inhabitants; see *v.* 6.

3. *Sihor,*] Hebrew denotes *black*, and the Nile is here so called, and 1 *Chron.* xiii. 5.; *Jer.* ii. 18. from the blackness of its waters, through the mud which it carries along, and with which it fertilizes Egypt. The sense is, “the seed of Sihor (produced) by great waters, even the harvest of the river (Nile) was her revenue.”

4. *ashamed,*] Zidon, from which Tyre was a colony, *v.* 12. is bid to be covered with confusion, because Tyre called “the sea,” as being situated on an island in the sea, *Ezek.* xxviii. 2.; and “the strength (the strong place) of the sea,” as being a maritime fortress, exclaims that she is now desolate, deprived of inhabitants. At this the Zidonians “shall be sorely pained,” as if they had received a report of the conquest and devastation of Egypt; *v.* 5.

6. *Pass, &c*] Addressed to the Tyrians, who are exhorted to fly, as the destruction of the city is inevitable; comp. v. 2. note. With v. 7. comp. *Josh.* xix. 29.; 2 *Sam.* xxiv. 7.

8. *this counsel*] Who hath decreed this against Tyre, "the crowning city," i. e. the bestower of crowns.

10. *daughter of Tarshish*:] Viz. Tyre, but the reason of this name is doubtful. The sense is, Ye Tyrians pass through your land to other countries as a river flows freely on, for "there is no more strength," i. e. to resist the enemy; you have now no defence left.

11. *He*] Viz. the Lord "stretched out, &c.—against the merchant city;" Hebrew, "against Canaan," that the strong holds thereof should be destroyed.

12. *daughter of Zidon*:] Tyre. The next verse is obscure, but the general sense seems to be, that the overthrow of Tyre should be effected by the Chaldeans, a people of no account at that time, the subjects of the Assyrian empire, and indebted to the Assyrians for their establishment as a people, for their towers and palaces.

15. *of one king*:] Viz. of one kingdom; *Dan.* vii. 17. viii. 20. meaning the Babylonish monarchy, the duration of which was to be seventy years; Tyre and the other conquered nations were to remain in captivity and desolation during that period, at the end of which Tyre was to rise again, and have its former privileges restored; v. 15—17. History records the exact accomplishment of this prophecy.

17. *commit fornication*] Meaning, shall again have commercial intercourse with all nations; "and her merchandise and her hire shall be holiness (holy) to the Lord," v. 18. i. e. she shall be converted to the true religion, as it was in the earliest times of the Gospel; *Acts* xxi. 3—5. comp. *Ps.* xlv. 13.

CHAPTER XXIV.

1. *the earth*] Viz. the land of Judea; so v. 4. In this chapter the prophet denounces the waste and desolation which would be caused in the Jewish territories by hostile armies.

5. *is defiled*] The wickedness of the inhabitants brings a curse upon the very ground; *Gen.* iii. 17.; *Ps.* cvii. 34.; and this curse hath "devoured the earth," v. 6. i. e. the divine vengeance against such wickedness has destroyed the Israelitish land, and the inhabitants "are burned," i. e. consumed. For "the everlasting covenant;" see *Gen.* xvii. 7.

7. *The new wine*] V. 7—12. are a figurative and poetical description of the havoc and misery which should pervade the land. With v. 13. comp. ch. xvii. 6. note.

14. *They*] Viz. the remnant who have escaped these calamities, v. 13. shall praise the Lord for their deliverance, and "cry aloud from the sea," i. e. from the distant places of the west, where they have been scattered. "Wherefore glorify ye the Lord in

the fires," *i. e.* in the Eastern regions, and "in the isles of the sea," *v.* 15.

16. *I said,*] The inhabitants of the land still remaining are here represented as exclaiming, "my leanness," &c. *i. e.* alas! to what a wretched condition are we reduced! *ch.* xxi. 2. Various calamities befall us, *v.* 17. and no sooner do we escape one than we fall into another, *v.* 18.: comp. *Gen.* vii. 11. note.

20. *a cottage;*] A temporary shed; *ch.* i. 8. note; "and it (the Jewish earth) shall fall," &c. *i. e.* shall be prostrate under the burden of her transgressions, like a drunken man under the effects of liquor.

21. *the host, &c.*] *Viz.* both the ecclesiastical and civil polity of the Jews shall be destroyed; and the nation shall continue in a state of depression for a long time, as great as that of captives in the prison, but "after many days shall be visited" with the favour of God, who will restore his people, *v.* 22. and "the moon and the sun," the ruling powers hostile to his people, shall be confounded, while he will establish his kingdom and church in mount Zion gloriously.

CHAPTER XXV.

1. *counsels of old*] Purposed long ago, from eternity, are perfectly right and true. In this chapter the prophet praises God for his judgments, *v.* 1—5. and predicts the happiness of the Gospel times, and the triumph of the church over all opposers, *v.* 6—12.

2. *a city*] *Viz.* in fulfilment of thy counsels thou hast made cities ruinous heaps.

4. *a storm against the wall.*] A storm raging furiously against walls and every thing that opposes it; *i. e.* a bursting storm.

5. *in a dry place;*] In connexion with the next clause; *i. e.* thou shalt bring down the violence of enemies as the heat, even the heat in the desert is abated by the interposition of a cloud.

6. *this mountain*] *Viz.* Zion; *ch.* ii. 2. "On the lees," *i. e.* kept long on the lees to increase their strength and flavour, old wines. Under the image of a feast the establishment of the Gospel kingdom is represented; *Matt.* viii. 11.; *Luke* xiv. 16. xxii. 29, 30.

7. *the face of the covering*] A Hebrew idiom for the covering; meaning, according to some, that God will, under the Gospel, take away the ensigns of mourning, the Hebrews being accustomed in deep sorrow to cover their faces with a veil; according to others, the spiritual darkness and ignorance in which all nations were involved. With *v.* 8. comp. *1 Cor.* xv. 54. note.

9. *in that day,*] When the Lord shall make his feast, *v.* 6. it shall be said, "Lo, this (Messiah) is our God," our Immanuel; "we have waited for him," or rather, "we have put our trust in him, and he will save us."

10. *Moab*] Put for all enemies to the Church of God, who

shall be trodden down "as straw is trodden down for (trampled in) the dunghill; and he shall spread forth his hands," &c. v. 11. *i. e.* God shall with his mighty power beat down all opposers, as the swimmer dasheth away the waves with his arms.

CHAPTER XXVI.

1. *In that day*] Viz. when the glorious events foretold in the preceding chapter shall be accomplished, and this chapter is a hymn of thanksgiving fitted for that occasion. "A strong city," namely, the Church, which is the city of God; *Heb. xii. 22.* and "salvation will God appoint for walls," &c. *i. e.* God will be the protection and salvation of it instead of walls and bulwarks.

2. *the gates*,] Viz. of our city; meaning, Give free access to those well-disposed converts to come into the Church. Thou wilt preserve in perfect peace him, "whose mind is stayed on thee," *i. e.* whose mind is stedfastly purposed to enter the gates of thy city; with the peace and security of which the prophet contrasts the fall and ruin of the strongest cities of the enemies, v. 5, 6.

7. *dost weigh*] Dost examine and approve; or perhaps, dost make straight and level.

8. *in the way*] In the course or execution of thy judgments we have put our trust in thee. When they are displayed the godly inhabitants of the world will learn righteousness, v. 9 but the wicked inhabitants will not do so, v. 10. Yet they shall be covered with confusion, "yea, the fire of thine enemies," *i. e.* the wrath which thou hast against thine enemies, "shall devour them," v. 11.

12. *is us*.] Rather, "for us;" *i. e.* whatever has happened to us is by thy ordering. Therefore, though others have ruled over us, "by thee only will we make mention of thy name;" v. 13. *i. e.* by thy grace and help we will celebrate thee alone. "They (the lords who have ruled over us, v. 13.) are dead," &c. v. 14.

15. *the nation*,] Of the Jews, whose sufferings under the judgments of God are described, v. 15—18.

19. *shall live*,] Viz. the Jewish nation shall be delivered from a state of depression so deep that they may be said to be spiritually and politically dead, and again become flourishing and happy. In the images employed is certainly intimated the doctrine of the resurrection of the dead.

20. *the indignation*] Viz. of the Lord; for "he cometh out of his place," v. 21. *i. e.* goes forth from heaven to punish the wicked.

CHAPTER XXVII.

1. *piercing*] The meaning of the Hebrew is doubtful. Under the names of these animals are figuratively represented the powerful oppressors and enemies of God's people, for the prophet in

this chapter sets forth the judgments of God against his enemies, and his righteous dealings towards his vineyard, the people of Israel.

2. *of red wine.*] Fruitful of wine; but some think the true reading is, "the beloved vineyard;" comp. ch. v. 1. I will protect it, v. 3.

4. *Fury is not in me:*] *i. e.* is not my attribute; yet who would think of opposing briars and thorns, puny enemies against me, since I can easily overcome and burn them all together?

7. *him,*] As God smote them that smote Israel? "Or is he (Israel) slain" with as cruel a slaughter as has fallen upon his destroyers, "who are slain by him," *i. e.* by the Lord?

8. *when it shooteth*] Rather, "in just measure (*i. e.* with moderation) wilt thou debate with her by removing her far away, when he removed her by his rough wind in the day of the east wind;" *i. e.* by a great infliction in the day of his vengeance. "By this (chastisement) therefore, shall the iniquity of Jacob be purged; and this is all the fruit of the taking away of his sin, when he shall make all the stones of the altar," &c. v. 9. *i. e.* when Israel, being thus brought to repentance, renounces all idol altars and idolatrous worship. Nevertheless the city, Jerusalem, shall be made desolate, v. 10. and her people shall be destroyed like withered branches, which women collect for fuel, v. 11. But though broken off as a nation, and dispersed through all countries, the people shall be gathered together again, and "worship the Lord in the holy mount at Jerusalem," v. 12, 13.

CHAPTER XXVIII.

1. *of pride,*] Rather, "Woe to the proud crown of the drunkards of Ephraim, and to the fading flower of their glorious beauty, which is at the head of the rich valley," &c. So v. 3. Samaria is designated a crown, because it stands on the top of a hill, surrounded with a rich valley. The allusion is to chaplets, or wreaths of flowers, worn by the Jews at their banquets; *Wisd.* ii. 7, 8. In this chapter the prophet foretells the ruin of the Israelites, v. 1—4. denounces the sins of Judah, v. 5—15. states the promise of the Saviour, v. 16. and the certain punishment of the disobedient, v. 17—29.

2. *strong one,*] A powerful instrument to serve his purposes, viz. Shalmaneser, who destroyed the kingdom of Israel, here called Ephraim.

4. *yet in his hand*] Viz. it is no sooner in his hand than he eateth it.

5. *the residue*] The kingdom of Judah, to which God would be a protection "in that day" when the ten tribes should be carried away; so that they would "turn (back) the battle to the gate" of the enemy, v. 6. Yet they are disobedient, v. 7, 8.

9. *Whom, &c.*] Whom among this people, v. 7, 8. shall God teach knowledge? They are mere infants in understanding, like

children just weaned; for they require precept upon precept, *v.* 10. *i. e.* the same thing to be repeatedly inculcated. And “therefore with stammering lips and another tongue,” &c. *v.* 11. *i. e.* God will teach them knowledge by a captivity in a foreign nation, whose language shall appear to them a strange jargon; *Deut.* xxviii. 49.; *Jer.* v. 15.

12. *he said,*] *Viz.* God by his prophets warned them, “This is the rest,” &c. *i. e.* this which I have revealed to you by them is the only means of procuring rest and refreshment. But though often inculcated, it was unto them “that they might go,” &c. *v.* 13.; the event was, that they went, and fell backward. But some explain it, this frequent repetition of precepts was, that their blindness and fall might appear a judicial infliction, deserved by their wilful refusal to obey.

15. *a covenant with death,*] We have secured ourselves against death and Hades; *Job* v. 23.

16. *make haste,*] Shall have no trepidation; shall not be ashamed. A prophecy of Christ, as is clear, from *Ps.* cxviii. 22.; *Matt.* xxi. 42.; *Acts* iv. 11.; *Rom.* ix. 33. x. 11.; 1 *Pet.* ii. 7, 8.

17. *to the line,*] According to the line; *i. e.* in exact measure and proportion.

19. *to understand*] “It shall be terror merely to hear the report of it; for the bed is shorter,” &c. *v.* 20. *i. e.* they will find no relief in their wretched condition. With *v.* 21. comp. *Josh.* x. 10.; 2 *Sam.* v. 20, 25.; 1 *Chron.* xi. 14, 16.

23. *Give ye ear,*] The general sense of *v.* 23—29. is, that, as the husbandman uses various methods of sowing his seed, and of separating the grain from the straw and chaff, so does the Lord adopt various methods in his wise and providential government of the world.

CHAPTER XXIX.

1. *Ariel,*] *Viz.* Jerusalem, as is evident from what follows. “Add year,” &c. *i. e.* ironically, Go on in your usual course, but “I will distress Ariel,” *v.* 2. *i. e.* I will cause her to be distressed, &c. Ch. xxix—xxxiii. have an immediate reference to Sennacherib’s invasion, with incidental intimations of the fall of that monarch, of the rejection of the Jews and calling of the Gentiles, of the blessedness of Messiah’s reign, and the restoration of the Jews.

4. *speak out of the ground,*] Meaning, in consequence of being reduced to a weak and low condition, she should utter a feeble cry, like the sound which necromancers make when pretending that it proceeds out of the ground. The sudden destruction of Sennacherib’s army is described in *v.* 5—8.

9. *Stay*] Pause in astonishment, ye Jewish people: “they are drunken,” *i. e.* by a not uncommon change of number, “you are drunken, &c. for the Lord hath poured,” &c. *v.* 10.; comp. ch. xxviii. 13. note. li. 21.

11. *of all*] Rather, “all the vision (*i. e.* all the prophecies) are to you as a sealed book,” &c. incomprehensible to you.

13. *is taught*] Their reverence and worship of me are the mere invention of men; comp. *Matt.* xv. 8, 9. note. With v. 14. comp. 1 *Cor.* i. 19.

15. *seek deep*] Who seek with deep artifice and cunning; comp. *Ps.* lix. 7. but their attempt shall be in vain, v. 16.; with which comp. *Rom.* ix. 19—21.

17. *Lebanon, &c.*] A proverbial phrase denoting a great revolution of things; “and in that day,” when this vast change shall have taken place, “the deaf shall hear,” &c. v. 18. *i. e.* those who have hitherto been blinded, v. 10, 11. shall understand the book of prophetic vision. V. 17—24. have doubtless a reference to the calling of the Gentiles, and the restoration of the Jews.

CHAPTER XXX.

1. *that cover*] Hebrew, “who pour out a libation;” *i. e.* who make covenants ratified by sacrifice, but not by the direction of my spirit; alluding to the league with the Egyptians, which is declared in the following verses to be vain and useless.

6. *burden*] “The oracle concerning the beasts of the south,” which announces that beasts of burden would carry through the wilderness between Judea and Egypt, *Deut.* viii. 15. rich presents “to a people that shall not profit; for the Egyptians shall help in vain; therefore have I cried concerning this people (the Jews), Their strength is to sit still,” v. 7. their security consists in being quiet, and in trusting in the Lord; so v. 15.

11. *out of the way,*] Leave off the way in which you address us; do not speak to us concerning the Holy One of Israel. Wherefore, “because ye despise this word (of admonition, v. 1. et seq.) and trust in oppression,” &c. v. 12. “this iniquity shall be to you as a breach,” &c. v. 13.; *Ps.* lxii. 3.

18. *And therefore*] Viz. for this purpose “will the Lord wait, that he may be gracious, and for this purpose will be exalted that,” &c. *Ps.* ii. 12. Though a temporal deliverance may be implied in v. 18—26. they assuredly have a further respect to the times of the Gospel.

25. *the towers*] Primarily, the leaders of Sennacherib’s army; secondarily, the opposers of the Gospel. With v. 26. comp. ch. xiii. 10. note.

27. *the name of the Lord*] Viz. the Lord himself. V. 27—33. forcibly describe the Divine vengeance in the overthrow of the Assyrian army; but they probably have also a reference to the destruction of all God’s enemies.

29. *in the night*] The Jewish festivals were kept from evening to evening; *Levit.* xxiii. 32.; comp. *Ps.* xlii. 4.

32. *the grounded staff*] Viz. the rod of vengeance with which God will beat down the Assyrian, when he “shall shew the lighting down (the descending) of his arm,” v. 30. “and with

battles of shaking," rather, "with fierce battles shall he fight against them."

33. *for the king*] Viz. of Assyria; comp. 2 Kings xxiii. 10.

CHAPTER XXXI.

2. *the help*] Those who help, *i. e.* the Egyptians, v. 3.; see ch. xxix. 1. note.

5. *flying*,] Hebrew, "hovering" over their young; viz. as birds hover over, and protect their young, so will the Lord defend Jerusalem; "passing over," *i. e.* in order to spare it, as the angel passed over the houses of the Israelites when he smote the Egyptians; for there is probably an allusion to Exod. xii. 23.

7. *in that day*] Viz. of the Lord's defence, v. 4, 5. "for a sin," *i. e.* the occasion of sin. The fall of Sennacherib is foretold in v. 8, 9. where "whose fire is in Zion" means, who is worshipped with sacrifices continually burning.

CHAPTER XXXII.

1. *a king*] Primarily Hezekiah, but the prophecy in this chapter has secondarily a reference to the Messiah, and the Gospel times, when, under the government of Christ "princes shall rule in judgment," the Apostles and rulers of the Church shall preside with equity; "and a man shall be as an hiding-place," &c. v. 2. *i. e.* the man and his princes, v. 1. shall be a refuge to the afflicted and oppressed.

3. *the eyes, &c.*] This and the next verse describe the diffusion of religious knowledge, and are applicable both to the times of Hezekiah, and of the Gospel, when the people shall perceive, and speak of it plainly; when persons shall be estimated and treated according to their real characters, v. 5—8.

5. *the churl*] The niggard who is selfish and fraudulent; but the generous "by liberal things shall stand," v. 8. *i. e.* shall be established.

9. *at ease*;] That live careless in luxurious ease. Some think provinces are designated under the name of "women" and "daughters." V. 9—14. may in part refer to the calamities occasioned by Sennacherib, but chiefly to the rejection and dispersion of the Jews; and v. 15—20. to the blessings of the Gospel era, and especially to the restoration of the Jews.

11. *strip you*,] Of your gay attire and ornaments; "they shall lament for the teats," v. 12. rather, "lamenting for the teats" of the cattle which give no milk, through the fruitful fields having become barren, v. 13.

15. *Until, &c.*] Till the Gospel era; comp. ch. xxix. 16, 17. xxxv. 6, 7.; see v. 9. note.

19. *When*] Rather, "but it shall hail," &c. This and the next verse, though very obscure, seem to mean, that when the

Divine judgments are upon the enemies of God, he will vouchsafe blessings to his faithful people.

CHAPTER XXXIII.

1. *Woe to thee*] Sennacherib, that spoiled, and hast not been spoiled thyself. This chapter sets forth the judgments upon all enemies of God's people, and especially the destruction of Sennacherib's army, v. 1—13. the terrors of the wicked in times of distress, v. 14. and the confidence, security, and privileges of the godly, v. 15—24.

2. *their arm*] Be the help and defence of the Israelites, "every morning," i. e. continually. "At the noise of the tumult (in the camp of the Assyrians, the hostile) people fled; at the lifting up of thyself (to exercise vengeance) the nations (composing Sennacherib's army) were scattered," v. 3.

4. *your spoil*] O Assyrians, shall be gathered up by the Jews, and "as locusts run to and fro, so shall they (the Jews) run upon it," the spoil.

6. *thy times*,] O Zion, v. 5. "and strength of thy salvation," i. e. thy strong and secure safety; "the fear of the Lord shall be his (i. e. thy) treasure." Such a change of persons is not unusual.

7. *their valiant ones*] The captains of the Assyrian armies. Rabshakeh, &c. "the ambassadors," i. e. Eliakim, &c. who returned to Hezekiah with their clothes rent, as related ch. xxxvi. 1. et seq.

8. *he*] Sennacherib "hath broken the covenant" made with Judah, 2 Kings xviii. 14—16.

11. *Ye shall conceive chaff*,] Ye Assyrians, your counsels shall be vain and fruitless; "your breath;" i. e. your fury shall bring destruction upon you; "and the people (of the Assyrian host) shall be as burnt limestones;" v. 12. and let all, both far and near, hear what I, the Lord, have done; &c. v. 13.

14. *Who, &c.*] The sinners in Zion in this and all other seasons of distress are seized with terror, and exclaim, Who can abide "the devouring fire," "the everlasting (the continual) burnings" of the Divine wrath and vengeance? To this the answer is, he can abide it, that walks uprightly, &c. v. 15, 16.

17. *the king*] Who may be then upon the throne, "and the land that is very far off," i. e. thou shalt see thy country widely extended; and "thine heart shall meditate terrors," i. e. thou shalt reflect on the past terror, and say "where is the scribe" employed by the enemy to write the amount of tribute to be paid, "where is the receiver" (of it)? Where is he that counted the towers?" that surveyed the fortifications of our city for the purpose of assaulting them? v. 18. They are all gone; thou shalt no more behold fierce and foreign nations, whose language thou canst not understand, arrayed against thee, v. 19. but thou shalt see Jerusalem in peace, prosperity, and happiness, under the protection and favour of God, v. 20—24. This perhaps refers pri-

marily to Sennacherib's invasion, but doubtless relates to further deliverances, and it may be to the restoration of the Jews; comp. 1 Cor. i. 20.

21. *a place of broad rivers*] In the place of rivers and streams; i. e. will protect us like a river or channel which keeps off the attack of enemies, and in which no hostile galley can pass; for the Lord will save us, v. 22. Therefore "thy tackling, (O enemy) is loosed," &c. v. 23. The metaphor in v. 21. is carried on, and the discomfiture of the enemies is represented under the image of a dismantled ship.

24. *sick*:] No inhabitant of Jerusalem shall say, I am languishing in affliction, and the former iniquities of the people shall be forgiven.

CHAPTER XXXIV.

2. *utterly destroyed them*,] Rather, "he hath devoted them, and given them up to slaughter," i. e. "all nations" who are enemies to God. This chapter contains a denunciation against Idumea, which accordingly was devastated by Nebuchadnezzar. But Edom and Bozrah seem to be put for all the enemies of the Church of God; and it is probable that the prophecy has a view to some great change and revolution to be effected in times yet to come.

3. *melted*] As it were dissolved and washed away with the abundance of the blood that should be shed. With v. 4. comp. ch. xiii. 10. note.

5. *bathed in heaven*:] The sword of my vengeance is decreed in heaven, and it will come down in judgment upon "the people of my curse," i. e. who are devoted by me to the slaughter, v. 2.

7. *unicorns*] Metaphorically for the great and powerful; Ps. xxii. 12.; comp. Numb. xxiii. 22.

8. *for the controversy*] "For the vindication of Zion." The next verse refers to Idumea, whose streams "shall be turned into pitch," &c.; an allusion to the destruction of Sodom and Gomorrah.

11. *the stones*] Rather, "the plummet of emptiness;" meaning the last should be devoted and measured out, as it were, to be emptied and destroyed.

16. *no one of these*] Viz. of these dreadful creatures, v. 11—15. "shall fail, none (of them) shall want her mate; for my (rather, his, i. e. the Lord's) mouth hath commanded," &c. With v. 17. comp. Numb. xvi. 56.; Josh. xviii. 8.; Ps. lxxviii. 55.

CHAPTER XXXV.

1. *for them*:] For the things spoken before concerning Idumea. But many render it, "the wilderness and the waste shall be glad, and the desert shall rejoice." This chapter is evidently prophetic of the Gospel times, announcing the flourishing state of Christ's kingdom, v. 1, 2. the coming and miracles of our

Saviour, v. 3—6. and the security, holiness, and felicity of God's people, v. 7—10.

4. *with vengeance,*] Rather, "behold your God! vengeance will come;" i. e. to destroy his enemies, and to deliver his people. V. 5, 6. had both a literal and spiritual accomplishment in our Saviour.

7. *the parched, &c.*] Under the images in v. 7—10. a happy and flourishing state is represented; and besides referring to the Gospel era, may have a further view to the restoration of the Jews, and to the extension and triumph of the Christian faith.

CHAPTER XXXVI—XXXIX.

The reader is referred for illustration of these chapters to 2 Kings xviii. xix. xx. where the same narrative occurs without any material variation, excepting the account of Hezekiah's sickness, ch. xxxviii. 9. et seq. upon which it is necessary to add a few notes.

Chap xxxviii. 10. *the cutting off*] Viz. when my days were about to be cut off; but it may perhaps be better rendered, "in the noontide of my days I shall go to the gates of the grave."

12. *Mine age*] My years are passed away as a shepherd's tent is removed from one place to another. But some render it, "my habitation is taken away, and removed," &c. The next clause is obscure, but the general sense seems to be that his life is ready to be cut off as a weaver's web, when nearly finished, is ready to be severed from the loom.

13. *I reckoned*] Rather, "I resembled a roaring lion until the morning," i. e. I roared till morning like a lion; "so did he break all my bones; within a day and a night wilt thou (O God) make an end of me."

14. *undertake for me.*] Or, "be surety for me;" come to my assistance; succour me.

15. *spoken*] "He hath both promised, and hath performed it; I shall go softly," rather, "I shall walk joyfully all my years on account of the bitterness of my soul," i. e. on account of my recovery from this grievous sickness.

16. *by these things*] By thy acts of kindness, such as these done to me, do men live, "and in all these is the life of my spirit," i. e. to these I am indebted for my life.

17. *behind thy back.*] Viz. thou hast not remembered, but in mercy blotted out my sins. With v. 21, 22. comp. 2 Kings xx. 7, 8.

CHAPTER XL.

1. *ye,*] My prophets and servants. In the prophecies which follow, to the end of the book, Isaiah, though he often introduces temporal subjects and foretels temporal deliverances, makes Christ and the evangelical times the leading subjects of his predictions. In

this chapter he proclaims the restoration of the Jews from captivity, v. 1, 2. the ministry of John the Baptist, v. 3—8. the preaching of the Gospel, v. 9—11. the majesty of God, v. 12—26. and the comfort arising from it, v. 27—31.

2. *her warfare*] The sufferings and hardships of her captivity are over; she hath received “double for all her sins;” meaning abundant punishment; she has been sufficiently punished for her sins.

3. *The voice*] A prediction of John the Baptist; *Matt.* iii. 3. note.

7. *the spirit*] The breath or wind of the Lord bloweth upon it; comp. *James* i. 10.; 1 *Pet.* i. 24. notes.

9. *into the high mountain;*] To make the good tidings more extensively heard. “Behold your God;” fix your minds upon him, ch. xii. 2. xxv. 9. for he will come in the plenitude of power to bestow rewards, and to execute his work, v. 10. and with tenderest care to support his flock, v. 11. That this refers to what God would do by the instrumentality of his Son and the preaching of the Gospel will be plain, by comparing it with, *Matt.* ix. 14. 17. xi. 28. xvi. 27.; *John* x. 11. xvi. 12.; 1 *Cor.* iii. 1, 2. et al.

15. *he taketh up*] He disposes them as if they were a mere atom; “and Lebanon is not sufficient to burn,” rather, “to supply fire;” i. e. for a suitable burnt-offering to him.

20. *hath no oblation*] Viz. to offer; ch. xli. 7. With v. 22, 23. comp. *Job* xii. 21.; *Ps.* civ. 2. cvii. 40. The pronoun in v. 24. refers to judges and princes, who, notwithstanding their power and wealth, cannot continue to flourish, but are disposed of according to his sovereign will. With v. 26. comp. *Ps.* cxlvii. 4. cxlviii. 8.

27. *my judgment*] That my cause is disregarded by him. He is omnipotent though incomprehensible, v. 28. the only source of strength, v. 29.; for while the best natural powers “shall utterly fail,” v. 30. they who trust in the Lord shall be endued with abilities sufficient for them; v. 31.

CHAPTER XLI.

1. *Keep silence*] Attend in silence, “O islands,” ye inhabitants of distant lands. This chapter contains the kind and friendly expostulation of God with his people.

2. *the righteous man*] It is doubted whether Abraham or Cyrus be meant; as the characters apply to both.

4. *calling the generations*] By his supreme power calling all generations into existence from the very first; comp. *Rev.* i. 17. xxii. 13.

5. *saw it,*] Viz. the wonderful work of God in raising up the righteous man, v. 2. yet they encouraged themselves in idolatry, v. 5—7.

8. *my friend.*] 2 *Chron.* xx. 7.; *James* ii. 28. comp. *Deut.* vii. 6. “whom I have taken from the ends of the earth,” v. 9. i. e. whom

I have led from the remote countries, referring probably to Egypt and Chaldea. And, "I will uphold thee with the right hand of my righteousness," v. 10. *i. e.* by my righteous and almighty power.

15. *I will make thee, &c.*] Under this image God represents the ruin which Israel, through his help, would bring upon their enemies; ch. xxviii. 27, 28. xxx. 28.; and under the imagery in v. 17—20. he designates the fatherly care and protection which he exercises over his people.

21. *Produce your cause,*] *Viz.* ye idolaters; "bring forth your strong reasons;" let them (*i. e.* let these idolaters) bring them forth, &c.; v. 22. Then addressing the idols, the Almighty bids them "shew the things that are to come," &c. v. 23, 24.

25. *one from the north,*] *Viz.* Cyrus, whose father was of Persia to the east of Judea, and whose mother was of Media to the north of it.

26. *Who hath declared, &c.*] *i. e.* what idol hath declared this event, "that we may know" the certainty of it?

27. *The first*] Rather, "I first [declare] to Zion, Behold," &c.; God here asserts his prescience, and his pre-eminence over idols.

CHAPTER XLII.

1. *my servant,*] Christ, as is clear from *Matt.* xii. 17—21. where see notes. The prophet in this chapter foretels the coming of the Messiah, and the blessings of his kingdom, v. 1—9. the glory which would arise to God, v. 10—12. the success of the Gospel, v. 13—17. and the incredulity and consequent rejection of the Jews, v. 18—25.

6. *in righteousness,*] I have raised thee up according to my righteousness, or in order to shew my righteousness in the salvation of sinners, and given thee "for a covenant of the people;" *i. e.* to confirm the covenant made between me and my people; ch. xlix. 8.; *Gen.* xxii. 18. That this is prophetic of Christ is evinced by ch. xlix. 6. lxi. 1.; *Luke* ii. 32. iv. 18.; *Acts* xiii. 47.

13. *jealousy*] His zeal, *i. e.* to triumph over his enemies. For though, says the Lord, "I have long time holden my peace," &c. v. 14. I will overcome all opposition to my righteous purposes, so that the spiritually blind shall be brought to light and happiness, v. 15, 16.

18. *deaf;*] Ye wilfully deaf and blind; and "who is blind, but my servant," but the Jews who call themselves my "servants" and my "messengers," and who deem themselves "perfect," fully instructed in religion? They are indeed wilfully and obstinately blind, v. 20. "The Lord is," rather, "hath been, or was well pleased [with them] for his righteousness' sake; he magnified the Law, and made it glorious," v. 21. *i. e.* in respect to the law of Moses, and the law of the Gospel. But now for their obstinate unbelief they are subjected to just judgments, v. 22. by their offended Maker, v. 23—25.

CHAPTER XLIII.

1. *by thy name ;*] I have greatly favoured thee by making thee my peculiar people. In this chapter the Almighty comforts his people with promises of mercy and deliverance, *v.* 1—13. foretels the return from Babylon and the destruction of that city, *v.* 14—18. and renews both his promises and his reproofs.

3. *for thy ransom,*] I have delivered other nations to destruction in order to save thee ; and because I have loved thee “ I will give men for thee,” *i. e.* I will not spare any men or people for thy preservation.

7. *called by my name :*] Who is a worshipper of me.

8. *the blind*] *Viz.* the Gentiles, who are invited to prove the divinity of their idols, and if they cannot, “ let them hear and say, It is truth,” *v.* 9. *i. e.* what I say is true.

10. *Ye*] Ye Jews “ and my servant,” the Messiah, are witnesses to my Divine Supremacy, as stated in what follows ; *v.* 10—13.

14. *whose cry*] Rather, “ Whose boasting is in their ships ;” who exult in them ; *v.* 1. note.

16. *a way in the sea,*] Alluding to the miracles performed in bringing the Jews from Egypt ; *Exod.* xiv. 16, 22. ; *Josh.* iii. 13, 16.

18. *the former things,*] The miracles formerly wrought for you ; since “ I will (now) do a new thing,” and a more wonderful one, namely, the thing mentioned, *v.* 19—21. ; but whether this refers to their deliverance from the Babylonish captivity, to their partial conversion to the Gospel, or to their yet future restoration, it is not easy to determine.

23. *not caused thee to serve*] Rather, “ I have not burdened thee with offerings,” *i. e.* with exacting them ; yet thou hast not offered them, “ but hast made me to serve,” *v.* 24. ; rather, “ but hast burdened me with thy sins.”

27. *first father*] The high priest, as some explain it, the chief leader, as others ; but perhaps it means thy forefathers have sinned ; “ therefore I have profaned,” *v.* 28. *i. e.* suffered the priests, “ the princes of the sanctuary,” to be profaned, and the sanctuary to be polluted.

CHAPTER XLIV.

2. *Jesurun,*] The Jewish people ; *Deut.* xxxii. 15. note. In this chapter God promises the effusion of the spirit, *v.* 1—5. displays the vanity of idolatry, *v.* 6—20. and calls upon his people to adore him for his deliverances, especially by Cyrus, who is here mentioned by name 200 years before he was born, *v.* 21—28.

3. *water*] A metaphorical expression for the effusion of the Spirit, as explained in the next clause ; comp. *Joel* ii. 28. ; *John* vii. 38. “ and they (*i. e.* thine offspring) shall spring up,” &c. *v.* 4. This passage is prophetic of the number of converts upon the effusion of the Spirit.

5. *subscribe*] Rather, “ shall inscribe his hand to the Lord ;”

i. e. shall notify by a mark upon his hand that he belongs to the Lord; an allusion to the practice of marking by cautery, or staining the bodies of slaves, soldiers, &c.

7. *shall call,*] Viz. “will foretel a thing, and declare it, and dispose it for me from the time that I appointed the ancient people,” the Jews, to be my peculiar people.

9. *delectable things*] Viz. their images, so valuable and costly, “shall not profit; and they (both the idols and the idol-makers) are witnesses for them that they (the idols) see not, nor have knowledge; so that they (the makers of them) may be ashamed.”

11. *are of men:*] Of the race of men, are but men, and therefore shall be ashamed at the attempt to make a god.

14. *strengtheneth*] Which he chooses, and as it were seizes, for himself; or perhaps, which he suffers to grow till it have sufficient height and strength.

18. *They*] The idol-makers have neither knowledge nor understanding, “for he hath shut their eyes;” *i. e.* God hath permitted their eyes to be closed; ch. vi. 9, 10. note.

20. *He*] Viz. the idol-maker, v. 19. “feedeth on ashes;” a proverbial expression for bestowing labour to no purpose; comp. *Hos.* xii. 1. “Is there not a lie in my right hand?” *i. e.* is not that idol which my hand has fashioned, a false and empty vanity? With v. 21, 24. comp. v. 2.

23. *hath done it:*] Viz. what is mentioned in the preceding verse.

25. *the liars,*] “Of the impostors;” *i. e.* pretenders to divination, soothsayers.

26. *Thou shalt be inhabited:*] Again built and inhabited. The next verse refers to the manner in which Babylon was taken, by laying the bed of the Euphrates dry, by which the army of Cyrus entered the city; *Jer.* l. 38. li. 36.

28. *He is*] Rather, “Thou art my shepherd,” *i. e.* the king whom I have ordained to protect and preserve my people. Kings are sometimes in Scripture called shepherds; *Jer.* vi. 3. xlix. 19.; *Zech.* xi. 8, 16.

CHAPTER XLV.

1. *I have holden,*] Rather, “whom I hold by the right hand—and I will loose the loins of kings,” *i. e.* render them weak and powerless; ch. v. 27. The prophet, having spoken of Cyrus in the preceding chapter, proceeds in this to foretel the circumstances and manner of that monarch’s conquest of Babylon, v. 1—4. and to give various instructions and reproofs.

2. *And make, &c.*] I will remove every impediment to thy success. But in the taking of Babylon by Cyrus, the particulars in v. 1—3. were literally fulfilled.

3. *treasures of darkness,*] Secreted in dark places, “even riches hidden in secret places.” And “I have surnamed thee,” have spoken honourably of thee “though thou hast not known me,” *i. e.* not known that I am the true God; v. 5.

7. *create evil:*] Temporal evils; and the meaning of the verse

is, I dispense prosperity and happiness, affliction and punishment. The Lord is represented as exclaiming, "Drop down, ye heavens," &c. v. 8.; meaning by these highly poetical expressions, At my command, safety, peace, and felicity, as it were, spring up and dwell in the land; comp. *Ps.* lxxii. 6, 7. lxxxv. 9—14. With v. 9. comp. *Rom.* ix. 20.

11. *Ask*] Or, "do ye ask me—do ye command me?" i. e. give me directions? My answer is, I am the omnipotent Creator, v. 12. "I have raised him (Cyrus) in righteousness," &c.; v. 13.; comp. v. 1. ch. xlii. 6. note.

14. *there is no God.*] Viz. besides thee. This was in part fulfilled by the Jews on their return from Babylon, receiving proselytes from other nations, and more fully by the conversion of the Gentiles to the Christian religion.

15. *hidest thyself.*] Whose counsels are secret and unsearchable. V. 15—17. are a pious exclamation by the prophet.

19. *in secret, &c.*] After the manner of heathen oracles; "I speak righteousness," rather, "I speak truth." With v. 23. comp. *Rom.* xiv. 11. note.

CHAPTER XLVI.

1. *were upon*] Are laid upon the beasts; "your carriages," i. e. those idols you placed on beasts to be carried in solemn procession, are "a heavy load." Bel and Nebo were Babylonian idols, whom the prophet declares could not save, v. 1, 2.; whereas the Lord saveth his people, v. 3, 4. which shows the folly of idolatry, v. 5—7. and the perfections of God, v. 8—13.

4. *I am he;*] Viz. I am the same; immutable, and not like the idols; *Exod.* xix. 4.

8. *shew yourselves men:*] Exert the understanding of men; consider as rational beings.

10. *all my pleasure:*] Whatever I please, "calling a ravenous bird from the East," v. 11.; rather, "the eagle;" i. e. Cyrus, so called because his ensign was a golden eagle; comp. ch. xlv. 28. xlv. 13.

12. *stout-hearted,*] Rather, "ye stubborn of heart," hear this; "I bring near," &c. v. 13. i. e. I am about to prove my faithfulness by fulfilling my promises of salvation and deliverance, which "I will place in Zion for Israel my glory," rather, "I will give in Zion salvation; to Israel (I will give) my glory," i. e. I will confer honour and glory upon them.

CHAPTER XLVII.

1. *daughter*] *Ps.* cxxxvii. 8. The prophet in this chapter foretells the fall of the Babylonian empire.

3. *as a man.*] But I will treat thee as becomes the power and majesty of God. With v. 2, 3. comp. ch. iii. 17, 26. xxiii. 7.;

Exod. xi. 5.; *Matt.* xxiv. 41. V. 4. is a parenthetical exclamation of the prophet.

6. *ancient*] "Upon the aged;" comp. ch. x. 5—12. xliii. 28. note.

8. *none else*] Viz. I am superior to all cities, and no other can be compared to me. Babylon is spoken of throughout as a female; v. 10.

9. *in their perfection*] In the fullest degree; thy ruin and desolation shall be complete.

11. *whence it riseth*:] Rather, "its morning, or dawn, thou shalt not perceive," i. e. it shall come so unexpectedly that thou shalt not perceive its rise before it comes upon thee; "thou shalt not be able to put it off," or rather, as in the margin, "to expiate it."

CHAPTER XLVIII.

1. *out of the waters*] From the fountain of Judah; i. e. of the race and progeny of Judah. In this chapter God reproves and admonishes his people.

2. *of the holy city,*] Take their name from the holy city; i. e. boast that they are citizens of Jerusalem.

6. *hast heard*] Rather, "thou hast heard it; regard the whole of it;" i. e. of what I have foretold: "I will show thee new things from this time, even hidden things which thou knowest not." They are produced now, and not of old; and before this day thou hast not heard them, lest, &c.; v. 7.

8. *wast called*] Viz. according to the Hebrew idiom, wast a transgressor from the first.

14. *loved him*:] Viz. Cyrus, to whom v. 15. refers; comp. ch. xlv. 28. xvi. 11.

16. *sent me*.] Isaiah, who ascribes his mission in part to the Spirit of God, as being inspired by him. In v. 20, 21. the prophet foretels the return from Babylon in expressions alluding to the Exodus from Egypt.

CHAPTER XLIX.

1. *unto me*;) Viz. Christ, who is here represented as the speaker, declaring his designation to the mediatorial office from the womb, v. 1.; the power and efficacy of his word, v. 2, 3.; his commission, not only to the Jews, but to the Gentiles, v. 4—12.; and the care which God takes in the preservation of the church, v. 13—26.

2. *my mouth*] Viz. my word; comp. *Heb.* iv. 12.; *Rev.* i. 16. In the next verse Christ is called "Israel," because he was of the stock of Israel, and because he was what the name imports, a *prevailer with God*; *Gen.* xxxii. 28.

4. *in vain*.] The general sense is, my personal ministry is not attended with so much success as might be expected, yet "my judgment," rather, "my cause is with the Lord, and (the reward

of) my work with my God;" who will in the end render me glorious, *v.* 5. and make the Gospel successful both among the Jews and the Gentiles, *v.* 6—12.

5. *Though*] Rather, as in the margin, "that Israel unto him may be gathered; I shall yet be glorious," &c. With *v.* 6. comp. ch. xlii. 6. xlv. 22. With *v.* 7. comp. ch. lii. 15. liii. 1, 3.; *Ps.* xxii. 6, 7. lxxii. 10, 11. With *v.* 8. comp. 2 *Cor.* vi. 2. note.

9. *prisoners*.] *V.* 9—12. seem to refer to the conversion both of Jews and Gentiles, and also to have a further reference to the restoration of the Jews; ch. xl. 3, 4. xlii. 7.

13. *Sing, &c.*] In the contemplation of these grand events the prophet calls upon the whole creation to exult, especially since God will not forget or forsake his people; *v.* 14—17.

16. *upon the palms*] Ch. xlv. 5. note; and "thy children shall make haste," *v.* 17. *i. e.* to return to the Lord; and thy destroyers "shall go forth of thee." depart from thee.

18. *all these*] *Viz.* thy destroyers, *v.* 16. shall be converted, and come to thee. *V.* 18—26. describe the flourishing condition of the church in terms, in their fullest sense, not yet fulfilled.

CHAPTER L.

1. *the bill*] God's covenant with the Jews is often in Scripture represented as a marriage; and he says, I have not divorced you for trifling causes, as husbands sometimes divorce their wives, *Matt.* xviii. 25.; but for your transgressions, *v.* 1—3.; but he will yet be merciful to them by means of the Messiah, *v.* 4—9.; and therefore let them put faith and trust in God, *v.* 10, 11.

2. *Wherefore*.] Why, when I came and revealed myself to you by my prophets, was there no man to give heed to me? Am I not omnipotent?

4. *tongue of the learned*.] Wisdom of speech. The Messiah is here introduced as speaking; and how exactly and literally the prophecy was fulfilled in him will be seen by comparing *Matt.* xi. 28. xxvi. 67. xxvii. 26.; *John* xiv. 31.; *Phil.* ii. 8.; *Heb.* x. 5.

10. *his servant*.] The Messiah; "in darkness," *i. e.* in affliction. Under the image of kindling a fire in the next verse are represented those who confide in the light of their own reason, in their worldly devices and policy; whom Christ bids by way of scorn and derision to walk in it, at the same time warning them of the fatal result.

CHAPTER LI.

1. *the rock*] *Viz.* Abraham; and "the pit," *i. e.* Sarah, as explained in the next verse. In this chapter the Jews are exhorted to trust in the promises of deliverance. Though the prophecy may have been primarily fulfilled by the restoration from the Babylonish captivity, it chiefly respects the Christian Church.

2. *him alone,*] When he was a single person; *Gen.* xv. 2. xviii. 11.

4. *a law*] The law of the Gospel; *Rom.* iii. 27. called "my righteousness," *v.* 5. as manifesting the righteousness of God in the salvation of men. *V.* 4—8. clearly foretel the call of the Gentiles; though in a general sense they apply to the Mosaic law, and God's righteousness in faithfully performing his promises of deliverance.

9. *Rahab,*] *Viz.* Egypt; "the dragon," *i. e.* Pharaoh; *ch.* xxvii. 1.; *Ps.* lxxiv. 13, 14. lxxxvii. 4. lxxxix. 10.; *Ezek.* xxix. 3. *V.* 9—11. are an address to God to exert his power to accomplish the promised deliverance; and *v.* 12—16. contain God's answer to it.

10. *the sea,*] *Exod.* xiv. 21. With *v.* 11, 12. comp. *ch.* xxxv. 10. xl. 6.; *Ps.* cxviii. 6.

14. *hasteneth*] Shall be speedily loosed; he shall not die in the pit.

16. *thy mouth,*] I have given my promises to thee, O my people, "that I may plant the heavens," &c.; *i. e.* form a new and glorious state in the church; *ch.* lxxv. 17.; lxxvi. 22.: comp. *ch.* xiii. 13. xxx. 26. With *v.* 17. comp. *Ps.* lxxv. 8.

19. *two things*] *Viz.* two kinds of evil, namely as follows, destructive desolation, and famine occasioned by the sword.

CHAPTER LII.

1. *the uncircumcised*] *Viz.* primarily the Gentiles who led her into captivity, but in a higher sense it respects the renewed state of the Church under the Gospel; *ch.* li. 16. and in this chapter the happiness of God's redeemed people is displayed, *v.* 1—12. and the exaltation of Christ's kingdom foretold, *v.* 13—15.

3. *sold yourselves*] Rather, "for nought have ye been sold," *i. e.* you have been given up into the hands of your enemies, not for money, but for your rebellion against God, *v.* 6. *ch.* xlv. 13.; *Ps.* xlv. 12.

6. *my name:*] Shall acknowledge me, that I am He who made the promise of deliverance; "behold, it is I" who have accomplished it. With *v.* 7. comp. *Nah.* i. 15.; *Rom.* x. 15. With *v.* 10, 11. comp. *Ps.* xcvi. 3.; *Luke* iii. 6.; 2 *Cor.* vi. 17.

13. *my servant*] The Messiah; *ch.* xlii. 1. xlix. 6. liii. 11. "shall deal prudently," rather, as in the margin, "shall prosper." These three verses should be joined to the next chapter, as they form together one clear and unequivocal prophecy of Christ.

14. *As many*] The sense is, like as many among the Jews were amazed at his state of humiliation, his countenance being so disfigured, and therefore rejected him, "so shall he sprinkle many nations," make them clean by his blood, and purify them by his spirit; "kings shall shut their mouths at him," shall regard him with silent reverence; for those Gentiles to whom

no revelation was made shall receive the Saviour, and embrace his doctrine.

CHAPTER LIII.

1. *our report?*] These are the words of the prophet who, on contemplating the wonderful character of the Messiah given in ch. lii. 13—15. exclaims, Who will believe this report which I have given of him? and who will acknowledge the power of God to be displayed in him? *John* xii. 38. note; comp. *Rom.* x. 16. "for he (the Messiah) shall grow up before him (the Lord, v. 1.) as a tender plant," v. 2. i. e. shall spring from a poor family, and grow up in the sight of God in a mean and despised condition.

3. *we hid*] Through aversion or contempt; but the Hebrew may be rendered, "and as one that hideth his face from us," i. e. conceals it as is the custom of mourners; 2 *Sam.* xv. 30.; *Ezek.* xxiv. 17.

4. *he hath borne, &c.*] In one sense of the words Christ bore our griefs by healing diseases in a miraculous manner; and in another sense they were fulfilled by Christ bearing our sins upon the cross, and carrying them away by the atonement made for them by his death; yet notwithstanding this, "we did esteem him stricken," &c.; we, the Jewish nation, regarded him as suffering by a judicial punishment for his own offences. That this is the true sense of the verse is confirmed by v. 5, 6.; *Matt.* viii. 17.; *Heb.* ix. 28.; 1 *Pet.* ii. 24. where see the notes.

5. *the chastisement of our peace*] Viz. the chastisement by which our peace, our reconciliation with God, is effected, was laid upon him; "and by his stripes we are healed;" i. e. delivered from the power and punishment of our sins, and restored to spiritual health and life; *Rom.* iv. 25.; 1 *Cor.* xv. 3. "and the Lord hath laid on him the iniquity of us all," v. 6. i. e. caused him to bear the punishment due to the iniquities of us all, both Jews and Gentiles, 2 *Cor.* v. 21. Words can scarcely more forcibly describe the vicarious sufferings of Christ than v. 4—6.

7. *He was oppressed*] By unjust persecution; but the Hebrew rather means, "it was exacted," i. e. the punishment due to our sins was required of him as a debt; comp. *Matt.* xxvi. 63. xxvii. 12. *Acts* viii. 32.

8. *from prison*] Though the expressions are somewhat obscure, the meaning most probably is, that he was hurried away from a short confinement and a mock trial, although no one can fully declare the manner of his miraculous conception, and of his eternal generation. "For," rather, "by or through the transgression of my people (the Jews) was he stricken," was he thus smitten to death.

9. *he made*] The true rendering is, "and his grave was appointed with the wicked, but it was with the rich at his death;" and this honourable sepulture was permitted by the Roman go-

vernor because he knew that Christ "had done no violence," &c.; comp. 1 *Pet.* ii. 22.; 1 *John* iii. 5.

10. *when thou shalt make, &c.*] Or, as in the margin, "when his soul (or his life) shall make an offering for sin, he shall see his seed;" i. e. his spiritual offspring, a numerous race of believers in him; and "he shall prolong his days," even to all eternity; *Luke* i. 33.; *Rom.* vi. 9.; *Rev.* i. 18. "and the pleasure of the Lord," i. e. his gracious purpose in the salvation of mankind, "shall prosper in his hand," under his mediatorial government: comp. *Ephes.* i. 5, 9.; 1 *Thess.* i. 11.

11. *He shall see*] Viz. the fruit of his travail, of his labours and sufferings, and shall rejoice in it: "by his knowledge," i. e. by the knowledge of him shall he justify many; *Rom.* iii. 22. et seq.; 1 *Cor.* vi. 11.

12. *a portion with the great,*] The meaning is, I will establish his dominion over many, even over the great and the strong, "because he hath poured out his soul unto death," voluntarily submitted to death, and "was numbered with the transgressors;" *Mark* xv. 28.; *Luke* xxii. 37. "and made intercession for the transgressors," rather, "for transgressors."

CHAPTER LIV.

1. *O barren,*] Viz. the Gentile people now barren of spiritual children, and desolate; but their believing offspring shall be more numerous than those "of the married wife," the Jewish church and nation. In this chapter the prophet dwells upon the enlargement and prosperity of the church by the calling of the Gentiles, v. 1—10. and upon the assurances of support and preservation, v. 11—17.

3. *break forth*] The Church shall be enlarged and increased on all sides, and its spiritual seed "shall inherit the Gentiles," i. e. shall possess them by making converts of them.

4. *shame of thy youth,*] Thy former barrenness, when thou wert desolate as in a state of widowhood, v. 1. for the Lord of Hosts hath redeemed thee, even the Holy One of Israel, who for this reason shall be called "the God of the whole earth," not only of the Jews, but of the Gentiles also; *Rom.* iii. 29. ix. 24. The calling of the Gentiles seems to be further intimated in v. 6—10.

11. *O thou afflicted,*] V. 11—17. seem to mean that the Church, composed of Jews and Gentiles, though persecuted at first, should be preserved and become prosperous; comp. *John* vi. 45.; 1 *Cor.* ii. 16.; 1 *Pet.* ii. 5.; 1 *John* ii. 20.

CHAPTER LV.

1. *Ho,*] The general subject of this chapter is the blessings of the Gospel, with urgent invitations to partake of them. The evangelical privileges are represented under the image of waters;

John vii. 37. and of a feast; *ch.* xxv. 6. to which "he that hath no money," who hath no merit of his own to plead, who is sensible of his utter unworthiness, is invited to come and partake.

4. *given him*] Viz. Christ, of whom David was the type, *v.* 3. *Acts* xiii. 34. note; and "behold, thou (O Messiah) shalt call," &c. *v.* 5. i. e. shalt bring the Gentiles to the knowledge of thee.

6. *may be found,*] The same as "while he is near," i. e. while he makes these gracious offers.

12. *For ye*] Viz. ye who accept the invitation, *v.* 1, 6. shall enjoy a happy and blessed state, described under the images in this and the next verse.

CHAPTER LVI.

1. *my salvation*] My righteous plan for the salvation of men "is near," just ready to come, to be revealed. In this chapter the prophet exhorts to piety and justice, *v.* 1—8. and rebukes wicked and blind teachers, *v.* 9—12.

3. *the eunuch*] Eunuchs were forbid by the Mosaic law to enter the congregation of the Lord; *Deut.* xxiii. 1. but under the Gospel all were to be admitted to equal privileges, without any distinction, so that "the son of the stranger," the Gentile could not plead that he was utterly separated from God's people; nor the eunuch that he was "a dry tree," incapable of bearing the fruit of righteousness; for all who performed the conditions of the new covenant would be equally acceptable, *v.* 4—8.; comp. *ch.* ii. 2.; *Matt.* xxi. 13.; *Luke* xix. 46.

9. *ye beasts*] Probably meaning the enemies of the Jews, who are bid to come to devour and punish the nation, since its "watchmen," its teachers and rulers, who, instead of guiding and protecting the people, are intent upon their own gratification.

CHAPTER LVII.

1. *from the evil to come.*] Or, as in the margin, "from that which is evil." The righteous are removed in order to escape impending calamities. In this chapter the prophet gives various reproofs and exhortations.

2. *He*] Viz. every one of them "shall enter into peace," shall at death be freed from all disquietudes; "they shall rest in their beds," in their graves; "each one walking," rather, "every one that walketh in his uprightness," i. e. shall enter into peace; *Gen.* xv. 15.

3. *sons of the sorceress,*] Viz. persons addicted to sorcery, &c.

5. *slaying the children*] Sacrificing them to Moloch; *Levit.* xx. 2. et seq. comp. *ch.* i. 29. note; and the next verse refers to the idolatrous practice of worshipping stones and pillars, as *v.* 7. does to the idolatrous rites practised upon hills.

V. 8. also refers to some species of idolatry, all contrary to the law; *Deut.* vi. 9. xi. 20.

9. *to the king*] Probably of Assyria or of Egypt; “unto hell,” *i. e.* in the most humiliating way.

10. *of thy way* ;] With the length of thy journeys to conciliate foreign princes: “thou hast found the life of thine hand,” the meaning of which very obscure clause may be, thou flatteredst thyself that thou by such courses art strengthening thine hands.

12. *thy righteousness*,] I will shew what thy righteousness is in which thou boastest; I will make both it and thy works manifest.

13. *companies*] Thy companions, the false gods. “Shall possess the land,” &c. *i. e.* of Judea; “and shall say,” *v.* 14. *i. e.* I, the Lord, will say, “Cast up, cast up the causeway,” &c. descriptive of the facilities which would be afforded to the Jews in returning to their own country.

16. *For*] For, if I was always wroth, the spirit of men would fail, &c. In the next verse “his covetousness” means the iniquitous avarice of the Jewish people, to whom in *v.* 18. the Lord promises to restore blessings.

19. *I create*] I furnish cause for praise and thanksgiving; *Heb.* xiii. 15. and I give “peace to him that is afar off (the Gentile), and to him that is near (the Jew);” comp. *Ephes.* ii. 13, 17. and *Acts* ii. 39.

CHAPTER LVIII.

2. *they seek me daily*,] They make a pretence of it. This chapter contains a reproof of their hypocrisy, *v.* 1—7. and promises to godliness, *v.* 8—14.

3. *ye find pleasure*,] You make even seasons of fasting seasons of pleasure, “and exact all your labours,” *i. e.* rigidly exact the tasks of labour from your servants, &c. and “ye fast for strife and debate,” *v.* 4. you make your fasts the occasion of strife and contention. You must not fast in this manner in order “to make your voice to be heard on high,” *i. e.* in order that God may grant your petitions.

5. *a day*] Viz. is it a mere temporary afflicting of the soul by the outward ceremonies of bowing down the head, and wearing sackcloth?

6. *the bands of wickedness*,] Viz. fetters unjustly imposed; and “break every yoke,” abolish every burdensome and vexatious imposition.

7. *cast out*] The depressed and persecuted poor. “From thine own flesh,” *i. e.* from thy kindred and countrymen. “Then shall thy light (thy happiness and prosperity) break forth, &c. and thy righteousness shall go before thee;” *i. e.* will make thy way smooth and plain before thee; in other words, wherever thou goest thou wilt reap the fruits of thy righteousness.

9. *the yoke*,] Viz. oppressive impositions, *v.* 6. “the putting forth of the finger,” *i. e.* in threatening or mockery; “and speaking vanity” and falsehood; *Ps.* xii. 2.

10. *draw out thy soul*] If, as we say, thou open thy heart to the hungry.

12. *that shall be of thee*] Thy offspring. "The breach," *i. e.* made in the kingdom. "Paths to dwell in," *i. e.* thou wilt render the paths fit to be frequented by the inhabitants.

13. *If thou turn, &c.*] If thou refrain from doing any thing that may profane the Sabbath; "from doing thy pleasure," from devoting it to the pursuit of thy pleasures and inclinations; and shalt call, really esteem it "a delight, &c. not speaking thine own words," rather "not speaking vain or idle words; then shalt thou find delight in the Lord; and I will cause thee to ride upon high places," *i. e.* exalt thee to prosperity in thy own country, "the heritage of Jacob thy father," *v.* 14.; *Deut.* xxxii. 13.

CHAPTER LIX.

1. *Behold*] This chapter contains a sharp reproof of wickedness, *v.* 1—8. and a confession of its miserable consequences, *v.* 9—15. together with an intimation that God would save his people, and establish a new covenant through a redeemer, *v.* 16—21.

5. *They hatch, &c.*] Figurative expressions to denote artful and wicked contrivances, and their destructive effects; but "their webs shall not become garments," &c. *v.* 6. *i. e.* their villainous designs shall not succeed; *Job* viii. 14, 15.

9. *Therefore, &c.*] The Jews are here introduced confessing their sins, and deploring that "therefore," in consequence of their offences, "judgment is far from us;" *i. e.* the divine judgment and justice are no longer on our side.

12. *we know them* :] We are conscious of, and must acknowledge them.

14. *is fallen in the street,*] Is publicly perverted, "and equity cannot enter" amongst us.

15. *maketh himself a prey* :] Exposes himself to be plundered by the wicked.

16. *And he*] *Viz.* God saw that there was none to afford relief, and therefore he determined to afford salvation to his people, and to reward all according to their deeds, *v.* 16—18.; comp. *ch.* lxiii. 5, 6. lxiv. 7.

19. *the Spirit*] *Viz.* the Lord himself will fight against him. But it may be rendered, "for he shall come (*i. e.* God shall come to rescue) like a river straitened in its course, which the wind of the Lord (or, a great wind) driveth along."

20. *the Redeemer*] A clear prediction of Christ; and through the Redeemer "this is my covenant with them" that turn from transgression, *v.* 20. "My spirit that is upon thee," O Israel, &c. *i. e.* my covenant with thee shall never fail. But this and *v.* 21. may refer to Christ and his seed, the ministers of his word and doctrine. St. Paul seems to refer to this passage, *Rom.* xi. 26. see note.

CHAPTER LX.

1. *Arise*] O Zion; but this city represents the Church of God, for the subject of the present prophecy is the flourishing state of the Church by the accession of the Gentiles, which is set forth in such magnificent terms as plainly show that the full completion of the prophecy is reserved for future times.

3. *of thy rising.*] Viz. to the brightness that shall rise upon thee; and "all they," rather, "all of them (Gentiles) gather themselves—nursed at thy side," v. 4. i. e. with extreme solicitude and care; comp. ch. xlix. 18.

5. *flow together,*] Thou shalt overflow with joy. "The abundance of the sea;" i. e. the riches of the islands shall be poured in upon thee, and "the forces," rather, as in the margin, "the wealth of the Gentiles shall come unto thee;" so v. 11.

7. *with acceptance*] They shall be an acceptable sacrifice upon mine altar; which is not to be understood literally, but figuratively, viz. that even Arab tribes shall offer spiritual sacrifices; and the most distant nations shall be converted; v. 8. et seq.

13. *The glory, &c.*] Figuratively, for persons of all ranks shall be converted, and beautify the Church, here called "my sanctuary," and "the place of my feet."

14. *shall call thee.*] Viz. shall acknowledge thee to be the true church of God. V. 14—22. foretel, under very bold images, the glorious state of the church by the accession of the Gentile nations.

17. *peace.*] Viz. I will give thee peaceful officers, and righteous rulers.

18. *Salvation,*] The salvation found within thy walls shall be the subject of praise. Whether the last verse refer to the rapid and wonderful increase of Christianity, or to some yet future event, is doubtful.

CHAPTER LXI.

1. *The Spirit, &c.*] Our Saviour applies this to himself; *Luke* iv. 18. see note; and the rest of the chapter describes the blessings of believers.

4. *And they*] V. 4—7. may refer to the conversion and restoration of the Jews, but more probably to the blessings of the faithful in general; 1 *Pet.* ii. 5.

7. *double;*] Viz. a double reward: "possess the double," i. e. a double share.

8. *for burnt offering;*] Rather, "I hate robbery and iniquity."

9. *their seed*] Viz. either the posterity of the Jews, or generally, of believers. V. 10. may be meant of Zion, or the church represented by this city; ch. lx. 1. note.

10. *I will, &c.*] This and the next verse describe the blessings of believers.

CHAPTER LXII.

1. *the righteousness—the salvation*] God's righteousness in the salvation of men. The prophet in this chapter dwells upon the blessings of the Gospel, and the duties of ministers in preaching it.

2. *a new name,*] Expressed v. 4. Hephzi-bah (*i. e.* my delight is in her) and Beulah, (*i. e.* married) descriptive of the new and glorious state to which she shall be raised by the preaching of the Gospel.

5. *thy sons*] As a young man delights in the possession of a virgin, so shall thy sons in the possession of thee.

6. *watchmen*] Faithful pastors, whom the prophet exhorts not to cease to intercede till the Lord has answered their prayers, by the redemption of Zion, v. 6—9. and to prepare the people for the Gospel-salvation, v. 10—12.: comp. ch. xl. 3, 10. lvii. 14.; *Matt.* xxi. 5.; *John* xii. 15.

CHAPTER LXIII.

1. *Who, &c.*] The prophet declares the triumph and victory of the Saviour, v. 1—6. and his mercy towards his church, v. 7—19. Edom and Bozrah may represent the enemies of Christ, who designates himself, "I that speak in righteousness," &c.

4. *of my redeemed*] Viz. the year or time for my redeeming as well as avenging.

6. *the people*] The nations; *i. e.* I will bring them under my subjection.

8. *that will not lie:*] Rather, "that will not prove false." Therefore, in their troubles "he was afflicted," *i. e.* the Lord commiserated them, "and the angel of his presence saved them," v. 9.; see *Gen.* xvi. 7. note.

11. *with the shepherd*] Viz. Moses. With v. 10—14. comp. *Exod.* xiv. xv.; *Ps.* lxxviii. 56.

15. *toward me?*] Where is thy former affection and tenderness towards us, thy people? *Exod.* xxxii. 34. Are they restrained from us? No. "Doubtless thou art (still) our father," however unworthy we are to be owned by our ancestor Abraham, v. 16.

17. *made us*] Suffered us to err, and permitted our hearts to be hardened "from thy fear," *i. e.* so as not to reverence thee.

18. *of thy holiness*] Thy holy people. But as for our adversaries "thou never bearest rule over them," v. 19. *i. e.* in the same way as over us.

CHAPTER LXIV.

1. *wouldest rend, &c.*] A poetical mode of expressing a wish that God would be present, and overthrow his adversaries, *v.* 2. With *v.* 2. comp. *Exod.* xix. 1. et seq.; *Ps.* lxxviii. 7.

4. *that waiteth for him.*] That puts his trust in him; *1 Cor.* ii. 9.

5. *in those is continuance.*] Rather, "thou hast been against them of old, but we shall be saved," *i. e.* by thy mercy, notwithstanding our sins.

7. *to take hold*] No one is anxiously hastening to obtain thy grace and favour.

CHAPTER LXV.

1. *that asked not for me;*] Viz. the Gentiles who formerly were ignorant of me, and cared not for me; *Ephes.* ii. 12. comp. *Rom.* x. 20, 21. In this chapter God vindicates his dealings in the rejection of the Jews, and the calling of the Gentiles.

3. *in gardens.*] Referring to some species of idolatrous worship, as in the next verse "remaining among the graves" does to necromancy and divination. "Abominable things," *i. e.* unclean meats, and therefore abominable; comp. *Levit.* xi. 7. In *v.* 2—5. the Jews are characterized.

5. *a smoke, &c.*] Greatly offensive to me: "a fire," &c.; *i. e.* a continual provocation.

6. *it is written before me:*] Viz. I have decreed not to keep silence, &c.; *Ps.* lxxix. 12. Nevertheless I will preserve a remnant, *v.* 8—10.

8. *new wine*] Rather, "as when one findeth a rich grape in a cluster, and saith," &c.

11. *troop—number*] Hebrew, "that prepare a table for Gad, and furnish a drink-offering for Meni;" *i. e.* for these heathen deities, as is supposed.

15. *for a curse*] Abhorred and execrated by my chosen; and "he who blesseth," &c. *v.* 16. *i. e.* both in thanksgivings and in oaths shall own the true God alone.

17. *new heavens*] It is most probable that this passage refers to the glorious change produced under the Gospel dispensation, and especially to that happy state which the Church is destined to experience, by the restoration of the Jews.

20. *an infant of days.*] Viz. of a few days' existence; short-lived: "the child shall die an hundred years old," rather, "he that dieth an hundred years old shall die a child;" *i. e.* he shall be regarded as a mere boy, as dying in youth.

22. *as the days of a tree*] My people shall prosper like a flourishing tree, I will grant their petitions almost before they offer them.

CHAPTER LXVI.

1. *The heaven, &c.*] 1 Kings viii. 27.; Acts vii. 49. xvii. 24. With v. 2. comp. ch. lvii. 15.

3. *as if he slew*] They were so extremely wicked that their pretended religious services were vile and abominable; comp. Ezek. xxiii. 39. therefore "I also will choose their delusions," v. 4: *i. e.* I will delight in subjecting them to the effects of their delusions, and will bring what they dread upon them.

5. *said,*] Tauntingly, in derision, "Let the Lord," &c.; ch. v. 19. But God will destroy his enemies so entirely that the cry of destruction will be everywhere heard, v. 6. This was the case at the destruction of Jerusalem. The sudden rise and increase of the Christian Church is compared to a woman bringing forth before her pains come upon her, v. 7—9. At the contemplation of this all that love Zion are called upon to rejoice, v. 10. et seq.

12. *upon*] Carried at the side; comp. ch. xlix. 22. lx. 4.

14. *like an herb*:] Rather, "like the green herb; and the hand of the Lord shall be known (manifested) to his servants."

17. *sanctify*] They who pretend to sanctify themselves by idolatrous rites.

18. *it shall come,*] The time shall come that I will gather, &c. "and I will set a sign," v. 19. *i. e.* by a miraculous interference I will display my glory to the most distant lands; and converts shall be made in all nations, v. 20.; from whom ministers of the Gospel shall be selected, v. 21.

22. *your seed*] There shall be a continual succession of believers; who shall constantly offer a pure and spiritual worship, v. 23.

THE BOOK OF JEREMIAH.

INTRODUCTION.

JEREMIAH was of the sacerdotal race, ch. i. 1. and was called at an early age to the prophetic office, which he exercised during the reigns of Jehoahaz, Jehoiakim, Jekoniah, and Zedekiah. He suffered every kind of insult and persecution; and when Jerusalem was destroyed, and the greatest part of the people carried to Babylon, he chose to remain in the land of Judea, reproof and admonishing his countrymen, till he was carried down into Egypt, where, as it is said, he was slain by the Jews whom his boldness had offended.

The general subjects of his prophecies are the idolatry and wickedness of the Israelites; the judgments impending on that account; the captivity of the Jews, the destruction of Babylon, and their deliverance and restoration; together with various particulars concerning the character of the Messiah, and the spiritual nature of the Gospel covenant.

On some occasions Jeremiah is elegant and sublime; but the prevailing qualities of his style are neatness and tenderness, being unrivalled in his power of exciting grief and pity.

CHAPTER I.

5. *I knew thee;*] I approved thee, knew thee to be a fit and proper object for my purposes, *Acts* xv. 18.; and "sanctified thee," &c.; i. e. set thee apart and destined thee, in my eternal purpose, to the prophetic office; *Gal.* i. 15.: "unto the nations," not only to the Jews, but to the surrounding nations.

6. *I cannot speak;*] Viz. as such an office requires; I am not eloquent; "for I am a child," young and inexperienced.

8. *of their faces;*] Be not afraid of them to whom I send thee; *v.* 17.; *Isa.* li. 7, 12.

9. *Then the Lord put forth his hand, &c.*] Meaning, perhaps, that God conferred upon him ability to speak, and imparted his will to him; but there may have been some outward and visible sign.

10. *over the nations*] I have appointed thee to foretell and declare the overthrow and restoration of kingdoms; comp. *Isa.* vi. 10.

11. *almond tree.*] As this tree blossoms early in the spring it is made an emblem of the speedy execution of the predictions delivered by the prophet.

13. *a seething-pot;*] An emblem of Jerusalem, as some think, but rather of the Babylonian empire; and "the face (or mouth) thereof" being from the north, as the margin has it correctly, denoted the destruction which the Babylonians would inflict upon Jerusalem, like a thick vapour pouring forth from the mouth of a pot; *v.* 14.

15. *all the families*] Allies and tributaries to the Babylonian empire; "and they shall set every one his throne," shall pitch his pavilion, and exercise authority there; *ch.* xliii. 10.

18. *a defenced city,*] Viz. I have confirmed thee against all opposition, like a fortified city, impregnable to the assault of the enemy.

CHAPTER II.

2. *the kindness of thy youth,*] My kindness to thee when I first espoused thee to be my peculiar people, and delivered thee out of Egypt; *v.* 6. With *v.* 3. comp. *Exod.* xix. 5, 6.

5. *vanity,*] Idolatrous worship. With *v.* 6—8. comp. *Ps.* lxxviii. 58. cvi. 38.; *Hos.* iv. 6.

11. *Hath, &c.*] Seldom has any nation renounced even their false idol-gods, but my people have renounced me, their glory; *Ps.* cvi. 20. The heavens are astonished, *v.* 12. at such guilt and folly, *v.* 13. *ch.* xvii. 5, 8, 13.; *Ps.* xxxvi. 9.

14. *a servant?*] The subjection to which Israel is reduced is not owing to his birth or condition; but tyrants have oppressed him, *v.* 15, 16. because of his rebellion against God, *v.* 17—19.

18. *what hast, &c.*] Viz. why dost thou make alliances with, and trust for help to, the Egyptians and Assyrians?

20. *I have broken*] When of old I have delivered thee, thou saidst, &c.

22. *though thou wash*] External ablutions will not purify thee from thy sins; see *Prov.* xxv. 20. note. Thou canst not deny thy idolatries; "see thy way in the valley," probably of Hinnom; it is at least an allusion to some idolatrous rites; *v.* 23. comp. *ch.* vii. 31.; *Levit.* xx. 2. et seq.; *Isa.* lvii. 5, 6. The eagerness of the people in their sins is compared in this and the next verse to the impetuosity of animals at certain seasons.

24. *occasion*] In her heat; "all they that seek her will not weary themselves" with the useless attempt to take her; but "in her month," in a short time, when her heat is over, "they shall find her."

25. *Withhold*] Refrain from thy illicit courses. The image seems to be taken from habits of prostitution and drunkenness. "No hope," i. e. it is past remedy.

30. *your own sword*] You have yourselves put to death the prophets.

31. *Have I, &c.*] Have I withheld my benefits from you like a barren wilderness which produces no fruits? No! Wherefore then do ye say, "We are lords," we are supreme, and thus reject my authority?

33. *trimmest*] Alluding to the practices of an harlot who decks herself, and directs her way to attract gallants; so *v.* 36.

34. *in thy skirts*] Throughout thy borders. With *v.* 37. comp. *ch.* xiv. 3.; 2 *Sam.* xiii. 19. xv. 30.

CHAPTER III.

1. *shall he return*] *Deut.* xxiv. 2—4. As the Arabian lies in wait to plunder the travellers "in the wilderness," *v.* 2. With *v.* 3. comp. *Deut.* xxviii. 24.

6. *played the harlot.*] Israel and Judah are represented as two sisters playing the harlot, *i. e.* committing spiritual fornication, practising idolatry.

9. *the lightness*] The wantonness of her whoredom; yet Israel "hath justified herself," &c. *v.* 11. *i. e.* is of the two less guilty than Judah.

12. *toward the north,*] Assyria and Media, whither the ten tribes were carried away captive: "I will not cause mine anger to fall upon you," *i. e.* continually, for ever.

13. *scattered thy ways*] Hast practised thy idolatrous ways with foreigners; but turn to me, "and I will take you one out of a city," &c. I will gather you, however dispersed; and "bring you to Zion," *v.* 14. *ch.* ii. 2. and give you such pastors and rulers as I approve, *v.* 15. and in those days the Mosaic covenant shall be no more remembered, *v.* 16. but Jerusalem shall be the seat of a pure worship of God, *v.* 17—19. The event referred to is most probably the establishment of the Christian Church, and the restoration of the Jews.

21. *A voice*] Of sorrow and repentance in the places of their former idolatries. From these places salvation is in vain expected, *v.* 23. "for shame hath devoured," &c. *v.* 24. *i. e.* shameful idolatry has consumed all our substance and estates.

CHAPTER IV.

1. *not remove.*] Thou shalt not be removed; "and thou shalt swear," &c. *v.* 2. *i. e.* thou shalt own and worship the true God; *Isa.* xix. 18. xlv. 23.

3. *Break up, &c.*] This and *v.* 4. metaphorically denote the forsaking corrupt habits and practices.

6. *from the north,*] Babylonia and Media, *ch.* i. 13. note; for Nebuchadnezzar seems to be called "the lion" in the next verse; *ch.* v. 6. "the destroyer of the Gentiles," rather, "of the nations," *ch.* xxv. 9. xxvii. 6.

10. *deceived*] Thou hast suffered them to be greatly deceived by their false prophets, who say, "Ye shall have peace," &c.; *Isa.* lxiii. 17.

11. *A dry wind*] Denoting the Chaldean armies invading Judea. The image is taken from the hot pestilential wind which blows over the deserts of Arabia.

12. *unto me :*] The people, who hear speak; but some think these are the words of the Lord, and mean at my bidding.

13. refers to the Babylonian king, *v.* 7.

15. *Dan—Ephraim*] These being the most northern parts of Judea were first invaded, and the evil tidings would come to Jerusalem from that quarter, concerning "the watchers," *v.* 16. *i. e.* the invading army, so called from its vigilance in letting nothing escape.

17. *keepers of a field,*] As crops were often sown in open and unenclosed lands, it was necessary to set guards to keep them from depredation. In *v.* 19—29. the prophet vividly describes the desolation caused by the Babylonian armies.

27. *a full end.*] Viz. of my judgments; I will not desist from my vengeance, but other evils shall succeed; 1 *Sam.* iii. 12. But some explain it, I will not entirely destroy the land; comp. *ch.* v. 10, 18.

30. *rentest*] Distendest thy eyes; the margin refers to the custom of painting the eyes; *Isa.* iii. 16.

CHAPTER V.

1. *it.*] Viz. I will pardon the city for the sake of one such.

2. *though they say,*] Though they profess to believe in and worship the Lord, they are guilty of hypocrisy and perjury; *v.* 7. *ch.* iv. 2. note.

4. *poor ;*] The meaner sort; I will therefore "get me unto the great men—but these have altogether broken the yoke," &c. *v.* 5. *i. e.* have cast off all restraint.

6. *a lion*] By these animals the king of Babylon and his troops are intended; *ch.* iv. 7.

7. *for this ?*] Viz. on account of this wickedness which follows; comp. *ch.* iv. 2.

13. *wind,*] They allege that the prophets shall be as wind, no one regarding them; and that "the word (of God) is not in them." Therefore, "I will make my words in thy mouth fire," &c. *v.* 14. *i. e.* the words which I put into thy mouth shall be as rapid and terrible in their execution as fire when applied to dry wood. The words thus characterized relate to the Babylonian invasion, *v.* 15. et seq.

15. *from far,*] Babylonia; *Isa.* xxxix. 3.; comp. *ch.* i. 15.; *Deut.* xxviii. 49.: and "their quiver is an open sepulchre," *v.* 16. *i. e.* because its arrows, fatally destructive, bring many to the grave. With *v.* 18. comp. *v.* 10. *ch.* iv. 27. With *v.* 21, 22. comp. *Isa.* vi. 9.; *Ps.* civ. 9.

23. *and gone.*] Viz. from me; have revolted entirely from me. With v. 24. comp. *Deut.* xi. 14.

27. *As a cage*] An allusion to a decoy, or trap-cage, in which birds are put to decoy others into it. Thy abound in worldly goods, yet "they overpass the deed of the wicked," v. 28. i. e. surpass in wickedness all other wicked persons.

31. *in the end thereof?*] The end and consequence must be ruin and destruction.

CHAPTER VI.

1. *a sign of fire*] A fire-signal, or beacon; comp. v. 22. ch. i. 13. iv. 6.

3. *The shepherds*] The Chaldean generals and their troops; ch. xxv. 34. who are addressed in v. 4. "Prepare ye war against her," i. e. Jerusalem, and also in v. 6. "Hew ye down trees;" i. e. for carrying on the siege.

9. *turn back, &c.*] Viz. ye Chaldeans gather away the remnant that is left as the grape-gatherer does the grapes till none remain. With v. 10. comp. *Exod.* vi. 12.

11. *of the fury of the Lord;*] My mind is so fully occupied with the Divine indignation that I am weary with restraining it; therefore, "I will pour it out," &c.; i. e. I will declare that the wrath of God will be poured out upon all ages.

12. *turned unto others,*] Shall devolve upon other occupants; *Deut.* xxviii. 30.

17. *watchmen*] Prophets; ch. xxv. 4.; *Isa.* lviii. 1.; *Ezek.* iii. 17.

18. *O congregation,*] Of Israel, though it may mean, ye assembly of the nations. This people shall reap "the fruit of their thoughts" and devices. With v. 20. comp. *Isa.* i. 11. lx. 6. With v. 22—25. comp. v. 1. ch. i. 13. iv. 6.

27. *I have set thee*] O Jeremiah, as it were a conspicuous tower, &c.; but some render it, "I have set thee in a watch-tower," &c.; and others, "I have appointed thee a trier and assayer of my people."

28. *brass and iron;*] Obstinate hardened in iniquity; or as dross when compared to purer metals. The imagery is taken from the art of the refiner.

CHAPTER VII.

4. *in lying words,*] Uttered by your false prophets who say, these building are the temple of the Lord, his peculiar residence, and he will not desert it; comp. v. 8. With v. 9. comp. *Deut.* xxxii. 17.

10. *We are delivered, &c.*] Will you argue from your many deliverances that you have a permission to do all these abominations? With v. 11. comp. *Matt.* xxi. 13.; *Luke* xix. 46. and with v. 12. comp. 1 *Sam.* iv. 10, 11.; *Psa.* lxxviii. 60.

13. *rising, &c.*] Viz. assiduously speaking to you; v. 25.; *Ps.* xlv. 5. cxliii. 8.; *Isa.* xxxiv. 2.

15. *the whole seed of Ephraim.*] All the ten tribes; *Isa.* vii. 2. V. 18. refers to idolatrous rites practised to "the queen," i. e. either the moon, or the host of heaven.

19. *provoke themselves*] Meaning, they do not so much provoke me as practise what will turn to their own utter confusion.

21. *Put, &c.*] Viz. eat the animals intended for burnt-offerings and sacrifices as common food, since I will not accept them at your hands; for I did not so much command the offering of sacrifice, v. 22. as obedience, v. 23. So v. 22, 23. are to be understood in a comparative sense, as 1 *Sam.* xv. 22.; *Hos.* vi. 6.

29. *Cut off*] In token of grief; ch. xlvii. 5.: *Isa.* xv. 2. "The generation of his wrath," i. e. the sinful race, the objects of his wrath, *Ephes.* ii. 3. With v. 30. comp. 2 *Kings* xxi. 4, 7. xxiii. 4.

32. *no place.*] Viz. left for burying in. With v. 34. comp. ch. xxi. 4, 9.

CHAPTER VIII.

1. *shall bring out, &c.*] V. 1—3. imply a state of the most dreadful pillage and desolation.

3. *evil family,*] This wicked people, the Jews.

4. *Shall they fall, &c.*] Viz. will they persist in iniquity as if there was no room for repentance and forgiveness; meaning both are still possible.

8. *We are wise,*] How can you say this, when your advantages are to no purpose?

10. *inherit them:*] Rather, "who shall possess them." With v. 10—15. comp. ch. vi. 13—15.

16. *strong ones;*] Or, "of his steeds;" comp. ch. iv. 15. With v. 17. comp. *Ps.* lviii. 4, 5.

21. *black;*] In a state of mourning. The meaning of v. 22. is, that there are the means of healing their spiritual wounds; why therefore are they not applied for a recovery?

CHAPTER IX.

2. *of wayfaring men;*] A traveller's lodge or hut. There were no inns in the East; *Luke* ii. 7. note; comp. *James* iv. 4.

6. *Thine habitation*] The words of God to the prophet. "Through deceit," i. e. which they practise upon themselves through the deceitfulness of sin. Therefore, "I will melt them," v. 7. the image is taken from the refining of metals.

8. *his wait.*] Rather, "lieth in wait for him," i. e. lays snares for him.

9. *for*] On account of the desolation of them; but the Hebrew may be rendered, "On the mountains," &c.

15. *with wormwood,*] Figuratively denoting severe inflictions;

comp. 1 *Kings* xxii. 27.; *Ps.* lxxx. 5. and *Levit.* xxvi. 33.; *Deut.* xxix. 18. With v. 17. comp. *Eccles.* xii. 5.; *Matt.* ix. 23.
23. *glory*] Boast of and confide in his wisdom, &c.; 1 *Cor.* i. 31.; 2 *Cor.* x. 17.

CHAPTER X.

2. *the signs of heaven* ;] The appearances of the constellations which were supposed to prognosticate future events. This is a strong dissuasive from astrology. With v. 3. et seq. comp. *Isa.* xl. 19, 20. xlv. 5, 7.

7. *appertain* :] Rather, “for to thee belongs honour or majesty.”

8. *the stock*] Of the tree, forming the idol, “is a doctrine of vanities;” i. e. all that is taught concerning it is folly and absurdity. With v. 13. comp. *Job* xxxvii. 4, 5.; *Ps.* cxxxv. 7.

14. *brutish*] Rather, “is stupid for want of knowledge;” whereas “the portion of Jacob,” i. e. the Lord is the former and maker of all things.

18. *may find it so.*] Viz. find that my threatenings are true.

19. *for my hurt* !] Because of my calamity and affliction. Zion is represented as making this exclamation.

22. *of the bruit*] Rather, “the noise of the report; behold it is come.” With v. 23. comp. *Ps.* xxxvii. 23. *Prov.* xx. 24.

25. *Pour out, &c.*] Inflict punishment upon the heathen who have persecuted Israel.

CHAPTER XI.

2. *this covenant* ;] The covenant which I made with your fathers, v. 3, 4. : comp. *Levit.* xxvi. 3, 12.; *Deut.* xxvii. 26. With v. 5. comp. *Deut.* vii. 12. With v. 7. comp. ch. vii. 13. note.

9. *A conspiracy*] Viz. as explained v. 10. they have conspired to turn back to their former iniquities. With v. 13. comp. ch. ii. 28. iii. 24

15. *my beloved*] My people; “the holy flesh,” i. e. of thy sacrifices. With v. 16, 17. comp. ch. ii. 21.; *Ps.* lii. 8. lxxx. 8, 11.; *Rom.* xi. 17.

19. *like a lamb, &c.*] The expressions in this verse seem to be proverbial, and are used by the prophet in complaining of their attempts against his life.

23. *the year, &c.*] The time when I will visit their sins upon them.

CHAPTER XII.

1. *when I plead, &c.*] When I inquire into thy dispensations, I find thou art righteous, yet suffer me to argue with thee concerning the prosperity of the wicked; *Ps.* xxxvii. 1. et seq. lxxiii. 1. et seq.

4. *He shall not see, &c.*] He will not concern himself about rewarding or punishing us hereafter; comp. *Ps.* xciv. 5, 7.

5. *the swelling of Jordan*] Viz. amid the ravages of war, which are often represented by inundations. The sense of v. 5, 6, is, that the dangers the prophet encountered from the men of Anathoth were trifling compared to those which he must incur from the men of Jerusalem.

8. *as a lion*] They have raged and been furious against me; and are as wild "as a speckled bird," v. 9. rather, "as a rapacious bird," to which other birds are opposed.

10. *pastors*] Leaders of the Chaldean armies, v. 12. ch. vi. 3. "my vineyard," i. e. Judea.

13. *They*] Viz. the Jews have sown, &c.; *Levit.* xxvi. 16. "they shall be ashamed," rather, "be ye ashamed of your increase." In v. 14—17. God promises to restore Israel, and to destroy the neighbouring nations who were enemies to them, unless they would turn unto the Lord; *Ephes.* ii. 13—22.

CHAPTER XIII.

1. *girdle*,] Under this symbol is represented the utter destruction which was destined to fall upon the whole Jewish nation, v. 1—11. It was not to be put in water to represent the corruption and filthiness of the people, and to be hid by the Euphrates to show the country where the Jews were to be carried captive.

12. *bottle*] By this symbol, v. 12—14. are represented the calamities which were coming upon the Jews.

16. *darkness*,] Calamity and distress; "before your feet stumble," &c. when you shall be forced to fly by night upon the mountains.

18. *of your glory*.] Viz. your glorious crown. With v. 20. comp. ch. i. 13.

22. *thy skirts, &c.*] Alluding to the barbarous custom of stripping captives naked and exposing them to indignities; *Isa.* iii. 17. xx. 4. xlvii. 3.

V. 23. denotes not an impossibility, but a very great difficulty; *Matt.* xix. 24. note.

24. *by the wind*] Before the wind. In v. 26. "upon thy face," should be rendered either "over thy face," or "before thee;" comp. v. 22.; and in v. 27. "when shall it once be," means, how long will it be before thou wilt, i. e. be made clean.

CHAPTER XIV.

1. *the dearth*.] Or "drought." The particular calamity referred to is not known.

2. *the gates*] The concourse of people assembled there "are black," are in grief and mourning. By "ashamed," in v. 3, 4. is meant the being confounded at the disappointment.

7. *do thou it*] Rather, "do thou act for thy name's sake." The word rendered "a man astonished," v. 9. is of doubtful meaning, but probably denotes "as one in a deep sleep;" comp. *Ps.* cxxi. 3, 4.

13. *the prophets*] False prophets, v. 14. ch. iv. 10. xxiii. 21.

16. *I will pour their wickedness upon them.*] i. e. I will cause them to experience the bitter consequences of their wickedness.

21. *the throne of thy glory:*] Viz. thy temple; suffer it not to be dishonoured.

CHAPTER XV.

1. *be toward*] Could not be moved in favour of this people.

2. *Such as are for*] I have determined to destroy them, some by a violent death, some by the sword, &c. v. 3. With v. 6. comp. *Gen.* vi. 6. note.

8. *against the mother*] The mother-city, Jerusalem; see the margin.

10. *a man of strife*] Thou hast brought me forth to be a man of strife. But "it shall be well with thy remnant," v. 11. i. e. with thee and thy family, who shall escape; v. 20. but the sense is ambiguous.

12. *Shall iron, &c.*] V. 12—14. are addressed to the Jews, and the sense is, as common iron cannot resist the northern, or hardest iron and steel, so the Jews shall not be able to resist the armies of the Chaldeans; but their treasures shall be plundered "without price," without any compensation being made, v. 13.

16. *eat them;*] I treasured them up in my memory, I digested them. V. 15—18. are the words of the prophet.

18. *as a liar,*] Rather, "as deceitful waters that fail," i. e. wilt thou disappoint my hopes of safety? With v. 19. comp. ch. i. 18. vi. 27.

CHAPTER XVI.

2. *Thou shalt not, &c.*] Viz. on account of the calamitous state which was coming upon the country, so strongly painted v. 1—9. With v. 6. comp. *Levit.* xix. 28.; *Deut.* xiv. 1.

13. *that ye know not,*] A foreign and strange land; "there shall ye serve other gods," i. e. ye shall be in servitude in a land where strange gods are worshipped. Nevertheless, they shall in due time be restored, v. 14, 15.

16. *fishers,*] By this term and by "hunters," enemies and oppressors are represented. And I will recompense their sin "double," v. 18.; see *Isa.* xl. 2. lxi. 7.

20. *and they*] Rather, can they be so absurd as to make idols "when they themselves (the makers of them) are not gods? Therefore, behold, I will this once," v. 21. rather, "I will at this time cause them to know," &c. i. e. at the time spoken of, v. 19.

CHAPTER XVII.

1. *written*] Sin is as indelibly fixed in their hearts as things engraved on tables of stone, and it is exhibited "upon the horns of your (their) altars," which were polluted by idolatrous rites.

3. *my mountain*] Viz. Jerusalem, or perhaps the temple, which was built upon an hill; ch. xxi. 13.; *Isa.* ii. 2. And thou "shalt discontinue," cease to possess thine inheritance, v. 4. With v. 5—8. comp. *Ps.* i. 3. ii. 12. xxxiv. 8.

9. *who can know it?*] See through all its disguises? God alone can search it out, v. 10.

11. *partridge*] Hebrew Korè or Quorè; but what bird is meant is not known.

12. *A glorious, &c.*] A designation of the eternity and sovereignty of the God of Israel, as appears from the next verse, where by being "written in the earth," is meant that they shall perish disgracefully, and soon be forgotten.

16. *from being a pastor*] Meaning probably, I have not withdrawn myself from the discharge of my office. Yet I have not desired to foretel the day of calamity that is coming. But the Hebrew is obscure. With v. 21. et seq. comp. *Exod.* xx. 8.; *Neh.* xiii. 19.

25. *Then, &c.*] V. 25, 26. describe the state of peace and happiness which would follow the hallowing of the sabbath.

CHAPTER XVIII.

2. *Arise, &c.*] Under the type of a potter are represented God's absolute power over nations and kingdoms, and his righteous dealings with them according as they deserve, v. 1—10. With v. 8. comp. *Gen.* vi. 6. note.

11. *Now, &c.*] V. 11—17. contain the application of the preceding doctrine to the case of the Jews. With v. 12, 13. comp. ch. ii. 10, 25.

14. *leave the snow*] The original is obscure, but probably means, that no one would forsake Lebanon, with its snow-clad top, for a barren rock, nor cool-flowing streams for muddy waters; yet "my people have forgotten me," v. 15. thus making their land "a perpetual hissing," v. 16. *i. e.* an object of perpetual derision and contempt, ch. xix. 8.

18. *with the tongue,*] Revile him, bring accusation against him; or as the Hebrew may be rendered, "on the tongue," *i. e.* let us punish the offending part.

CHAPTER XIX.

1. *ancients*] Of the elders of the people. The ruin and de-

solation of the Jews on account of their sins are foreshewed under the type of breaking a potter's vessel.

2. *east gate*.] Hebrew, "the gate of Harsith," respecting which there is much difference of opinion. With v. 3, 4. comp. ch. vii. 9.; 1 *Sam.* iii. 11. With v. 8, 9. comp. ch. xviii. 16.; *Deut.* xxviii. 53.

12. *as Tophet*.] In respect to the slaughter in it, v. 6. or to its defilement, v. 13.

15. *all her towns*.] Viz. the towns belonging to Jerusalem as the metropolis.

CHAPTER XX.

1. *governor*.] So the heads of the twenty-four courses into which the priests were distributed; 1 *Chron.* xxiv. 5, 14. In v. 2, 3. "the stocks," meaning a dungeon or prison. The name Magor-missabib (*i. e.* terror round about) implies that his fate would excite terror to himself and others, as explained v. 4.

5. *strength*.] All its wealth; "all the labours," *i. e.* all the produce of its industry.

7. *deceived me*.] Thou didst promise to save and deliver me; ch. xv. 20. yet I am now disappointed, being the object of their malice. But the Hebrew may be rendered, "thou didst persuade, or allure me," *i. e.* to undertake the office; in consequence of which "I am in derision daily," *i. e.* their daily laughing-stock. For ever since I spake, whether I cried out against violence or spoil, I was reproached on account of the word of the Lord, v. 8. With v. 9. comp. *Ps.* xxxix. 3.

10. *say they*.] Rather, "the defaming of many, saying, Report ye that terror is round about, and we will report it," *i. e.* spread the report; an allusion to v. 3. With v. 11, 12. comp. ch. xi. 20, 22.; *Ps.* xi. 5. With v. 14—18. comp. *Job* iii. 3, 20.; and *Gen.* xix. 25.

CHAPTER XXI.

1. *Pashur*.] Not the same person mentioned ch. xx. 1. Many of the prophecies in this and the following chapters were delivered subsequent to the revolt of Zedekiah, and the breaking out of the war.

4. *turn back*.] I will discomfit your forces; will render your weapons unavailing.

7. *shall smite*.] Zedekiah was to be spared; ch. xxiv. 5. though his sons and great men were slain; 2 *Kings* xxv. 7, 8.

9. *for a prey*.] He shall think his escape as fortunate as if he had obtained spoil; ch. xxxviii. 2. By "inhabitant of the valley," v. 13. is meant Jerusalem; *Ps.* cxxvii. 2.; *Isa.* xxii. 1.; and by "forest," v. 14. the buildings thereof; ch. xxii. 7.; *Isa.* xxvii. 24.

CHAPTER XXII.

4. *then shall there, &c.*] Ch. xvii. 25. The meaning of v. 6. is, though thou hast become as rich as Gilead, and as stately as Lebanon, yet shalt thou be destroyed, unless thou repent, v. 3, 4. With v. 7. comp. ch. xxi. 13, 14.

10. *for the dead.*] Not for Josiah, but for Shallum, his son and successor, who was carried captive into Egypt and died there, v. 11, 12.; 2 Kings xxiii. 30—34.

13. *Woe unto him, &c.*] Meaning Jehoiakim, v. 18.; comp. Deut. xxiv. 14, 15.; James v. 4. With v. 13—19. comp. 2 Kings xxiii. 35, 37. xxiv. 1, 2.; 2 Chron. xxxv. 25. xxxvi. 6, 7, 30.

20. *the passages.*] From the borders; “thy lovers,” thy foreign allies.

22. *The wind*] The blast of the divine displeasure shall destroy “all thy pastors,” i. e. all thy governors; ch. iv. 12.; Isa. xli. 16.

23. *inhabitant of Lebanon.*] Viz. Jerusalem; ch. xxi. 14. “how gracious,” i. e. how humble and condescending wilt thou be made by thy afflictions. But though thy king Coniah (i. e. Jeconiah) were ever so dear to me, yet would I cast thee off, v. 24. et seq.; comp. 2 Kings xxiv. 9, 15.; Cant. viii. 6.

28. *Is this man, &c.*] An expression of astonishment that one so great and powerful should become so broken, and despised, and “childless,” v. 30. i. e. having no child to succeed him on the throne, for in any other sense he did not die childless; 1 Chron. iii. 17, 18.; Matt. i. 12.

CHAPTER XXIII.

1. *pastors*] Governors; ch. xxii. 22. But the dispersed flock of the Israelites shall be gathered again from Babylon and other countries, v. 2, 3. comp. v. 8. and shall have faithful “shepherds” and rulers set over them, v. 4. Then follows a signal prophecy of Christ; v. 5—8.

5. *a righteous Branch.*] The Messiah; Isa. iv. 2. xi. 1.; Zech. iii. 8. vi. 12. who shall be a king, executing judgment and justice; Isa. ix. 6, 7. xi. 5. and he shall be called “the Lord our Righteousness,” i. e. shall really be what the title imports the Lord, the Jehovah; Isa. xl. 10.; Zech. ii. 10, 11.; Matt. iii. 3. xxii. 44.; Luke i. 16. and the author of our righteousness or justification; Isa. xlv. 24, 25.; Rom. x. 4.; 1 Cor. i. 30. A proof of the divinity of Christ.

7. *behold, the days come.*] This and the next verse most probably refer to the future restoration of Israel.

9. *the prophets.*] The false prophets, concerning whom Jeremiah discourses in the remaining part of the chapter. With v. 10. comp. v. 14. ch. ix. 2.; Isa. xxvi. 9, 11. With v. 11. comp. ch. vii. 30. With v. 14, 15. comp. Isa. i. 9. and ch. viii. 14. ix. 15.

18. *the counsel*] Who among the false prophets can pretend to know the secret counsels of the Almighty? v. 22. With v. 19. comp. ch. iv. 11, 12.

23. *at hand,*] Am I a God in one place only? meaning, he is omnipresent; and no one can hide himself from his all-seeing eye; v. 24.

30. *that steal*] Who prevent the people from receiving the revealed word of God, and allege that what their tongues utter, "He saith," i. e. his word, v. 31.

33. *burden*] Oracle; *Isa.* xiii. 1. What every man speaks "shall be his burden," v. 36. i. e. shall be regarded as a denunciation against himself.

CHAPTER XXIV.

1. *of figs*] Under the type of good and bad figs God represents the different fate of those Jews who were carried away captive with Jeconiah, and those who remained in their own country with Zedekiah.

CHAPTER XXV.

3. *rising early*] See v. 4. ch. vii. 13. With v. 9. comp. ch. xviii. 16.

11. *seventy years.*] From the taking of Jerusalem by Nebuchadnezzar, to the first year of Cyrus, when he made proclamation for the restoration of the Jews, was just seventy years; 2 *Kings* xxiv. 1.; *Ezra* i. 1. et seq.

14. *serve themselves*] Shall exact service from them.

15. *the wine cup*] Metaphorically for the divine judgments; "and cause all nations to drink of it;" i. e. in the prophetic language, declare that they shall drink of the wine cup of the Lord's fury; in plain terms, that the divine judgments shall fall upon them; and Jeremiah executed this command, v. 17.

26. *all the kings*] This verse is probably to be taken with some limitation, viz. all the kingdoms bordering upon, or having any concern with Judea.

30. *shall roar*] Shall denounce and inflict dreadful judgments. By "shepherds," in v. 34—36. are meant princes or generals; ch. vi. 3.

CHAPTER XXVI.

6. *like Shiloh,*] Ch. vii. 12, 13. xxiv. 9. In v. 7. "prophets" are the false prophets; so v. 8. comp. ch. xxv. 4.

10. *the princes*] The officers and great men of the king's court. With v. 18. comp. *Micah* iii. 12.; 2 *Chron.* xxxii. 25. In v. 20—23. a contrary example is adduced, but whether by the opposite party, or by the writer, is not clear. But notwithstanding this precedent, "the hand," i. e. the authority of Ahikim prevailed, &c. v. 24.

CHAPTER XXVII.

2. *bonds*] A symbolical action signifying that these nations would be subjected to the king of Babylon, "until the very time of his land come," v. 7. *i. e.* until the time arrive for his punishment, which was at the end of seventy years; ch. xxv. 12. xxvi. 14. comp. *Isa.* xx. 3.

12. *Bring*] Viz. ye will bring, &c. With v. 16. comp. 2 *Chron.* xxxvii. 7—10.; *Dan.* i. 2. With v. 19—22. comp. 2 *Kings* xxiv. 14, 15. xxv. 13.

CHAPTER XXVIII.

2. *I have broken*] One of the false prophets presumptuously declares that the Babylonish yoke would be broken, and that the captives and vessels would be restored within two years, v. 1—4. To this Jeremiah said, Amen, v. 6. *i. e.* wished that so desirable an event might occur, but asserts his conviction to the contrary, and consents to allow Hananiah's character as a true or false prophet to be determined by the event, v. 5—9. Hananiah still persists in his declaration, as does Jeremiah, v. 10—14. who moreover foretels the death of the false prophet, v. 15—17.

CHAPTER XXIX.

1. *prophets,*] Ezekiel and Daniel were then in captivity.

2. *the queen,*] Jeconiah's mother; 2 *Kings* xxiv. 12, 15. "the eunuchs," the chamberlains or officers of the court. The letter begins v. 4.

5. *Build, &c.*] Establish yourselves at Babylon, for you shall not return for a long time, till the end of seventy years, v. 10. ch. xxv. 12.

8. *to your dreams*] Rather, "to your dealers in dreams whom ye cause to dream."

11. *the thoughts*] I know what I have decreed concerning you; and it is good, not evil, as further illustrated, v. 12—14.

16. *Know, &c.*] V. 16—19. relate to those who were left by the Babylonians in Judea, and they afford a good reason why the captives should be reconciled to their fate; comp. ch. xxiv. 9, 10.

22. *roasted*] Viz. burnt, a species of punishment not uncommon; *Dan.* iii.; 2 *Maccabees* vii. 1. In v. 23. "even I know," &c. means I know their villany, and will testify against them; comp. ch. xxiii. 14.

26. *that ye should*] That there should be officers, &c. "for every man that is mad," &c. *i. e.* every one who is so frantic as to pretend to be a prophet, thou shouldest commit him to prison; ch. xx. 2. In v. 32. "he shall not have a man," &c. mean, none of his posterity shall remain to be restored to their own land.

CHAPTER XXX.

3. *Israel*] As the body of the ten tribes did not return with Judah, this chapter and the next must refer to a yet future restoration.

6. *Ask, &c.*] Ask whether a man can travail with child, for every man exhibits the signs of pain and apprehension as a woman in travail: and this may well be the case, "for that day (of the siege and capture of Jerusalem) is great," &c. v. 7. But "that day," in v. 8. refers to the time of Jacob's deliverance, when they shall serve the Lord, "and David their king," v. 9. *i. e.* the Messiah; *Isa.* lv. 3, 4.; *Ezek.* xxxiv. 23.

11. *in measure,*] With moderation, "and will not leave thee," rather, "will not utterly destroy thee;" comp. *Exod.* xxxiv. 7.; *Numb.* xiv. 18. In v. 12. "thy bruise," means thy affliction; and in v. 14. "the wound of an enemy," means I have wounded thee as severely as if the wound were inflicted by an enemy.

16. *Therefore*] Rather, "yet surely," or "afterwards all they," &c. In v. 18. "upon its heap" means upon its ruins; though some render it, as in the margin, "upon her own hill."

21. *their nobles, &c.*] Rather, in the singular, "their prince or ruler shall be of themselves," one of their own nation, and not a foreigner; "and I will cause him to draw near—for who is this that engaged his heart to approach unto me?" *i. e.* who can approach to me except I draw him? *John* iv. 34. xiv. 31. With v. 22, 23. comp. ch. xxiii. 19, 20. xxiv. 7.

CHAPTER XXXI.

1. *At the same time,*] *Viz.* in the latter days, spoken of ch. xxx. 24.

2. *in the wilderness;*] Meaning as God was gracious to his people who survived in the wilderness, so will he be gracious to his church and people in their desolate condition, and will again build Jerusalem, &c. v. 4—9.

9. *with weeping,*] With tears of penitence; they shall be truly penitent for their past transgressions. With v. 12. comp. *Isa.* iv. 2. lviii. 11.

15. *A voice, &c.*] Rachel was buried near Ramah, and she is here represented as come forth from her grave, and lamenting the loss of her children, who were either slain or gone into exile; but the Lord is represented as comforting her with the promise of restoring them, v. 16, 17. comp. *Matt.* ii. 18. note.

18. *Ephraim*] The ten tribes; or perhaps, put for the whole body of Jewish exiles. Smiting upon the thigh was an indication of extreme grief and vexation, v. 19.

20. *Is, &c.*] Meaning the affirmative, he is my dear son: he is a pleasant child.

22. *shall compass*] This is most naturally interpreted of the miraculous conception of the virgin Mary; comp. *Isa.* vii. 14.

27. *with the seed*] The land has been deprived of inhabitants and desolate, but the days come when I will replenish it with men and beasts; and they shall no more say, "The fathers have eaten a sour grape," &c. v. 29. a proverbial expression intimating that the children were punished for the transgressions of their fathers; *Exod.* xx. 5.; *Ezek.* xviii. 20. "but every one shall die for his (own) iniquity," v. 30. With v. 31—34. comp. ch. ii. 2.; *Heb.* viii. 8—11. notes.

37. *cast off*] Viz. if heaven can be measured, &c. then I will cast off, &c. meaning that he would not utterly reject them; *Rom.* xi. 25, 28. but will cause the city Jerusalem to be built again, v. 38—40. see ch. xxx. 1. note.

CHAPTER XXXII.

3. *saying, &c.*] This prophecy is recorded ch. xxxiv. 2. et seq. and of course the particulars there mentioned are in order of time before what is here related. With v. 7. comp. *Levit.* xxv. 24.; *Ruth* iv. 4. With v. 10. comp. *Gen.* xxiii. 16.

12. *the book*] Rather, "the purchase deed."

24. *the mounts,*] The ramparts raised against the walls in order to assault them. With v. 27—35. comp. ch. xix. 5, 13.; *Numb.* xvi. 22. With v. 36—44. comp. ch. xxiv. 6, 7. xxix. 10. xxxi. 28. *Deut.* xxx. 3.

CHAPTER XXXIII.

3. *knowest not.*] Abstruse things, which thou dost not comprehend, viz. the things which follow. With v. 4. comp. ch. xxxii. 24.

5. *fill them*] Viz. the houses mentioned v. 4. The Jews shall not succeed against the Chaldeans, v. 5. though hereafter I will bring back their captivity, v. 6. et seq.

9. *And it*] Viz. Jerusalem; or rather, my restoring them shall be a matter of joy and praise, &c.; comp. ch. vii. 34. xvii. 26.

16. *she shall be called,*] As Jerusalem, which is the antecedent, cannot be so called, the words should be rendered either, "he that shall call her (*i. e.* cause her to flourish again) is the Lord our Righteousness;" or rather, "this is the name whereby he (the Branch) shall be called, The Lord our Righteousness;" being thus parallel with ch. xxiii. 5. where see the note.

17. *David shall never want, &c.*] This promise may in a restricted sense imply that the kingdom of David, and the priesthood should be restored again, and continued for a length of time; but is only in its fullest sense fulfilled in Christ, whose kingdom shall have no end, and whose priesthood is everlasting; *Luke* i. 32, 33.; *Heb.* vii. 24. It is also applicable to the Chris-

tian church, against which the gates of hell shall not prevail, and in which a succession of ministers to perform the public offices of religion shall never be wanting.

20. *my covenant*] My ordinations concerning them; so *v.* 25. *ch.* xxxi. 35, 36. By "the two families," *v.* 24. are meant the houses of Judah and Israel.

CHAPTER XXXIV.

3. *be taken,*] *Ch.* xxxii. 4. comp. *Ezek.* xii. 10. note. With *v.* 5. comp. 2 *Chron.* xvi. 14. xxi. 19.

9. *should serve himself*] Should exact service of them; comp. *Exod.* xxi. 2.; *Deut.* xv. 12.

17. *I proclaim, &c.*] I give full liberty to the sword, the pestilence, and the famine against you. With *v.* 18. comp. *Gen.* xv. 10. note.

CHAPTER XXXV.

2. *Rechabites,*] These were strangers, not of the house of Israel, *v.* 7. and descended from the Kenites; 1 *Chron.* ii. 55.: they were worshippers of the true God, though not circumcised, *v.* 3, 4.; 2 *Kings* x. 15, 16. In *v.* 4. "a man of God" seems to denote a holy man, though it in other places is the designation of a prophet. With *v.* 14, 15. comp. *ch.* vii. 13. note. With *v.* 19. comp. *ch.* xv. 19. xxxiii. 17, 18.

CHAPTER XXXVI.

5. *I am shut up;*] As it does not appear that the prophet was in prison, the meaning, I am under restraint, for some reason or other, so that I cannot go, &c.

26. *the Lord hid them.*] Providence so ordered it that they were concealed. With *v.* 7, 8. comp. *v.* 11. *ch.* xxxiv. 22.; 2 *Kings* xxiv. 7.; *Ezek.* xvii. 17.

CHAPTER XXXVII.

12. *among*] To separate himself from the people of Judah, and to remain among the people of Benjamin.

13. *fullest away*] Thou goest over to the Chaldeans.

CHAPTER XXXVIII.

2. *that remaineth*] See *ch.* xxi. 9. With *v.* 7. comp. *ch.* xxix. 2. The meaning of "the third entry," *v.* 14. is very doubtful.

15. *wilt thou*] Rather, "thou wilt not hearken." In *v.* 16. "that made us this soul," means, that bestowed life upon me.

17. *go forth*] If thou wilt submit thyself to the Chaldeans.

CHAPTER XXXIX.

2. *broken up.*] Was broken into; such breaches were made that the Chaldeans entered into the city; comp. 2 *Kings* xxv. 1. et seq.; *Isa.* lii. 4. With v. 7. comp. ch. xxxii. 4. xxxiv. 2.; *Ezek.* xii. 13. note.

CHAPTER XL.

4. *all the land*] Viz. under the empire of Babylon, "is before thee," i. e. thou mayest choose whatever place thou wilt to live in.

CHAPTER XLI.

5. *cut themselves,*] These tokens of sorrow, though forbidden at funerals, *Levit.* xix. 27, 28. were allowable on other occasions of mourning; *Isa.* xv. 2. As the temple was destroyed, by "the house of the Lord" must be meant the place where it stood.

CHAPTER XLII.

6. *be evil,*] Viz. in our view of it; in other words, whether it be pleasant or unpleasant to us. With v. 10. comp. *Gen.* vi. 6. note.

12. *to your own land.*] Your estates and possessions; or, as the Hebrew may be rendered, "and settle you in your own land."

CHAPTER XLIII.

9. *Take, &c.*] By this typical action Jeremiah foretels the conquest of Egypt by the Babylonians. With v. 11. comp. ch. xv. 2.

CHAPTER XLIV.

2. *no man*] Viz. in a restricted sense, it was nearly deprived of inhabitants. With v. 3. comp. *Deut.* xiii. 6. With v. 4. comp. ch. vii. 13.

7. *to cut off*] So that you cause them to be cut off. V. 14. must be taken with some reservation, as is evident from v. 28. With v. 17. comp. ch. vii. 18.

CHAPTER XLV.

3. *added grief*] Hath afflicted me with sorrow upon sorrow. The next verse imports that God would give to utter destruction the nation which he had raised up and so long supported. With v. 5. comp. ch. xxi. 9.

CHAPTER XLVI.

1. *The word, &c.*] This is the title of the collection of prophecies in this and the five following chapters. Jeremiah here foretells the destruction of Pharaoh-Necho's army, v. 1—12. with which comp. 2 *Kings* xxiii. 29. et seq.; 2. *Chron.* xxxv. 20. and the conquest of Egypt by Nebuchadnezzar, v. 13—28.

3. *Order, &c.*] Ironically; viz. ye may do all this, but it will be in vain. In v. 4. "brigandines" mean coats of mail.

8. *the city*] Viz. each city of the enemy. In v. 11. the denounced destruction of the state is metaphorically described as an incurable sickness.

16. *and they said,*] The allies and hired soldiers said, Pharaoh "is but a noise," a vain boaster; he suffers "the time appointed," the season for action, to pass by.

19. *daughter*] Meaning the cities and inhabitants of Egypt; v. 24.

22. *a serpent*:] Egyptians shall make a weak feeble noise, no louder than the hissing of a serpent; comp. *Isa.* xxix. 4. With v. 27, 28. comp. ch. xxx. 10, 11.

CHAPTER XLVII.

1. *against*] Or rather, "concerning the Philistines." Of this taking of Gaza nothing certain is known, but some think it was after the battle of Megiddo, recorded 2 *Kings* xxiii. 29.; comp. ch. xxv. 20.

2. *waters*] Hostile troops from Chaldea, lying to the north; ch. i. 13, 14.; *Isa.* viii. 7.

3. *not look back*] They shall not regard even their children "for feebleness of hands," i. e. by reason of the dismay and imbecility caused by the enemy. With v. 4. comp. *Isa.* xxiii. 2, 4.; *Ezek.* xxvii. xxviii.

5. *cut thyself?*] In token of grief; ch. xli. 5. xlviii. 37. With v. 6. comp. ch. xii. 12.; *Deut.* xxxii. 41.

CHAPTER XLVIII.

1. *Against*] Concerning Moab; comp. *Isa.* xv. xvi.

5. *the going up*] Rather, "at the ascent of Luith—the descent of Horonaim." With v. 6. comp. ch. xvii. 6. In v. 10. God pronounces a curse upon those who do not diligently execute his purpose concerning Moab, implying that his judgments upon it will be executed.

11. *on his lees,*] By this image is represented a state of peace and tranquillity, for wines kept long on the lees were thought to acquire strength and flavour. By "wanderers" in v. 12. are meant the Chaldean troops. With v. 13. comp. 1 *Kings* xi. 7. xii. 28.

18. *sit in thirst;*] Viz. in want of the necessities of life; re-

main in a state of destitution. With *v.* 25. comp. 1 *Sam.* ii. 1. ; *Ps.* lxxv. 10.

27. *among thieves?*] Did he rob and plunder? meaning he did not, yet ever “since thou spakest of him” as if he did, thou hast rejoiced in calumniating him. With *v.* 29—33. comp. *Isa.* xvi. 1—10. With *v.* 34—38. comp. *Isa.* xv. 3—9.

40. *he*] Viz. the king of Babylon: comp. *Isa.* viii. 8. *V.* 45, 46. seem to be taken from *Numb.* xxi. 28, 29.

CHAPTER XLIX.

1. *inherit*] Take possession of Gad; so in the next verse “to be heirs” denotes to gain possession; comp. *Ezek.* xxv. 2—7. ; *Amos* i. 13—15. ; *Zephaniah* ii. 8—11.

8. *dwell deep,*] Retire into deep caverns and places of concealment. The meaning of *v.* 11. perhaps is, thy destruction will be so great that thou wilt leave the fatherless children in the power of others, but I will protect them.

14. *I have heard*] The prophet declares that he heard what follows proclaimed by the Lord. With *v.* 16—18. comp. *ch.* xix. 8. ; *Numb.* xxiv. 21. ; *Obadiah* 4. ; *Isa.* xiii. 19.

19. *shall come up, &c.*] Viz. the Babylonian king. The following clause, though obscure, seems to refer to him as the chosen one whom God would “suddenly make to rush upon her,” as the Hebrew may be rendered.

20. *the least of the flock*] The meanest of the Chaldean army; so called because their commanders are called shepherds, *v.* 19. *ch.* vi. 3. xxv. 34.

23. *sorrow on the sea;*] Rather, “as the sea,” which cannot rest; *Isa.* xxi. 8.

28. *the men of the east.*] The Arabians; *Isa.* xxi. 14. With *v.* 30. comp. *v.* 8.

31. *Arise,*] O ye Chaldeans, go up against “the wealthy nation” of the Hazorites. That the prophecy in *v.* 34—39. relates to a province of the Babylonian empire is evident by comparing *ch.* xxv. 25. ; *Isa.* xxi. 2. ; *Dan.* viii. 2.

CHAPTER L.

1. *against*] Rather, “concerning Babylon,” the downfall of which forms the leading subject of this and the following chapter: comp. *Isa.* xiii. xiv. et al.

3. *out of the north*] From Media; *v.* 9, 41. With *v.* 4. comp. *ch.* xxxi. 9.

5. *a perpetual covenant*] Let us renew our covenant with God, as they did *Neh.* ix. 38. x. 1. et seq. ; but it may have reference to the Gospel covenant. With *v.* 6. comp. *ch.* ii. 20. iii. 23.

7. *the habitation of justice,*] Him under whose protection the just may dwell securely.

12. *Your mother*] Babylon, the mother-city or metropolis.

15. *given her hand*:] In token of subjection; hath surrendered herself. With v. 16. comp. ch. xlv. 15. The prophecy in v. 17—20. besides foretelling the return from Babylon, has a reference to the Gospel times.

21. *Go up*] Ye Medes and Persians, “against the land of Merathaim,” rather, as in the margin, “the land of rebels, and the inhabitants of visitation,” i. e. who are to be punished; by which the Babylonian nation is meant; v. 25, 27.

34. *the land*,] Viz. of Judea. By “a sword” in v. 35—37. is meant not only slaughter, but generally distress and calamity.

38. *A drought*] Alluding to the taking of Babylon by means of laying the bed of the Euphrates dry; *Isa.* xlv. 27. comp. ch. li. 36. “Are mad upon their idols,” i. e. madly doat upon, and glory in them. With v. 39—41. comp. v. 3.; *Isa.* xiii. 19, 21.

44. *he shall come up*] The same words nearly as ch. xlix. 19. but here applied to Cyrus, coming with his Medo-Persian army to the siege and capture of Babylon.

CHAPTER LI.

1. *of them that rise up, &c.*] Rather, “against them that dwell in the midst of her, who rise up against me, a destroying wind;” see ch. iv. 11. note. In accordance with the same image the conquerors are called “fanners,” v. 2. because they scattered the inhabitants like winnowers, separating the chaff from the wheat.

6. *deliver*] Let every man endeavour to save his life, v. 45. With v. 7. comp. ch. xxv. 15.

9. *We would, &c.*] It is not certain who are the speakers here, but the next clause seems to refer it to the allies of Babylon, who in v. 10. may be supposed to declare that “the Lord hath brought forth our righteousness,” i. e. declared our cause to be just in endeavouring to escape when his judgments are upon his enemies.

V. 15—19. are the same as ch. x. 12—16.

20. *Thou*] Viz. Cyrus with his Medo-Persian army.

25. *O destroying mountain*,] Babylon, though situated on a plain, is so called on account of its towers and bulwarks, its strength and greatness.

27. *caterpillars*.] Or rather, “like the bristled locust;” *Joel* ii. 4.

31. *to meet*] One courier shall meet another, and one messenger shall meet another messenger, all bringing from different places the same tidings to the king of Babylon, “that his city is taken at one end,” rather, “from one end to another; and that the passages are stopped,” rather, “are surprised,” the city being taken by surprise; “and the reeds they have burnt with fire,” v. 32. probably meaning the reeds upon the banks of the Euphrates.

35. *my flesh*] My children and kinsmen; *Judg.* ix. 5. With

v. 37, 38. comp. ch. xxv. 9.; *Isa.* xiii. 20. lix. 11. With v. 41. comp. ch. xlix. 25.

42. *The sea*] Metaphorically, a numerous host of invaders.

49. *hath caused, &c.*] The meaning seems to be, "as Babylon hath made the slain of Israel to fall, so at Babylon shall fall the slain of all that country," i. e. she shall be recompensed according to her own works.

51. *We, &c.*] The exiled Jews are here the speakers.

55. *the great voice* ;] Meaning the vast population, which makes a great noise in the city they inhabit. With v. 58. comp. *Isa.* xiii. 19—22.

59. *a quiet prince.*] Rather, as in the margin, "the chief chamberlain." With v. 63, 64. comp. ch. xix. 10.; *Isa.* xiv. 23.; *Rev.* xviii. 21. The last clause, "Thus far are the words of Jeremiah," imply that the next chapter was added by some other hand, doubtless the person who collected and arranged the preceding prophecies.

CHAPTER LII.

With this chapter compare the parallel places; 2 *Kings* xxiv. 18, 19. xxv. 1. et seq. comp. ch. li. 64. note. With v. 15. ch. xxxix. 9.

V. 28—30. are not in 2 *Kings* xxv.; and, as many more were carried into captivity than 4600, this computation must either refer to some lesser captivities under Nebuchadnezzar, or some error has crept into the text.

LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

IN this book Jeremiah deplores the existence of some of those calamities which he had before predicted would befall his countrymen; for it is evident from the whole tenor of the Lamentations that they were composed after the destruction of Jerusalem by the Babylonians.

They are evidently written in metre, and are properly divided into five chapters, for they form so many elegies, in which each verse, and sometimes every hemistich in the verse, begins with the letters of the Hebrew alphabet in succession. See Introduction to the Psalms, p. 420.

CHAPTER I.

2. *lovers*] Her allies; so v. 19. see *Jer.* iv. 30. xxii. 20, 22.

3. *into captivity*] Many Jews have exiled themselves to avoid the affliction and servitude of the Chaldeans; or, as the next clauses seem to imply, Judah is gone into captivity by reason of the affliction and hard servitude which she caused among her children.

5. *the chief,*] Viz. over her; are become her rulers. By "nakedness," v. 8. is probably meant her destitution and misery.

9. *in her skirts;*] Her pollution extends throughout her borders. With v. 10. comp. *Deut.* xxiii. 3. In v. 11. et seq. Jerusalem is represented as a female complaining of her ruined and hapless condition.

13. *fire*] Viz. his judgments like a consuming fire prey upon my vitals; and "the yoke," the burden of my transgressions is laid upon me by him, v. 14.

16. *the comforter*] There is none to comfort me, as v. 17. with which comp. *Levit.* xv. 19. et seq.

21. *called,*] The day which thou hast named and appointed for executing judgment upon the destroyers of Jerusalem.

CHAPTER II.

1. *his footstool*] Where his visible glory rested; 1 *Chron.* xxviii. 2.

6. *of a garden*.] As if it were a temporary hut erected in a garden; *Isa.* i. 8. "and hath despised," i. e. degraded, treated with contempt "the king and the priest." In v. 7, "abhorred," implies the acting towards it as if he abhorred it; *Ps.* lxxiv. 4.

9. *the law is no more*.] Cannot now be observed in Jerusalem; neither are any prophets favoured with Divine visions, i. e. within her walls, for some, as Jeremiah, Ezekiel, and Daniel, were alive, but in captivity.

11. *my liver*] My very vitals, as it were, melt away; *Job* xvi. 13. By "prophets" in v. 14. are meant false prophets; *Jer.* v. 31. xiv. 14. With v. 17. comp. *Levit.* xxvi. 16.; *Deut.* xxviii. 25. et seq.

20. *their fruit*.] The fruit of the womb; comp. *Deut.* xxviii. 53.; *Jer.* xix. 9.

CHAPTER III.

1. *seen*] Who hath experienced affliction through "his (God's) wrath." Some think the prophet here speaks of the sorrows to which his prophetic office subjected him; but it is more probable that the Jewish nation are here introduced and represented as uttering this lament; for in the preceding chapter Jerusalem is called upon to "cry out," &c. v. 18, 19. in consequence of which she exclaims "Behold, O Lord," &c. v. 20—22.; and this chapter seems to contain the mournful complaints of her people. All the expressions sufficiently accord with this notion.

2. *darkness*.] Misery; *Isa.* lix. 9. With v. 4. comp. *Ps.* xxxi. 10. li. 8. With v. 5. comp. *Deut.* xxix. 18.; *Ps.* lxix. 21.

6. *of old*.] As those who have been dead a long time. In v. 8. "shutteth out" means he refuses to hearken to my prayer.

14. *to all my people*.] Rather, "to all peoples;" v. 45, 46. ch. ii. 15.

16. *gravel-stones*.] With grit; a strong expression for the being compelled to eat the meanest food; comp. *Job* vi. 7.

27. *in his youth*.] To be inured to trials and difficulties in early life. In the three following verses the verbs may be rendered in the imperative, "Let him sit alone and keep silence, when it is laid upon him. Let him put his mouth, &c. Let him give his cheek," &c.

33. *willingly*.] He does not take pleasure in it; *Heb.* xii. 9, 10. V. 34—36. depend upon the last clause; viz. to do these things does not meet with God's approbation. V. 35. should be rendered as in the margin, "before the face of a superior."

38. *Out of the mouth, &c.*] God disposes both of temporal affliction and prosperity, *Job* i. 21. ii. 10. why then do men com-

plain of troubles, since, as coming from God, they must be a just reward for their evil deeds?

51. *Mine eye*] Viz. the objects which it beholds fill me with grief when I behold "the daughter of my city;" i. e. the cities dependent upon Jerusalem. With v. 54. comp. Ps. lxxix. 1, 2. With v. 63. comp. v. 14.

CHAPTER IV.

1. *the gold*] Meaning the splendour and glory of the temple. The meaning of v. 3. is, that the very monsters of the sea have natural affection, but the daughters of Jerusalem have been compelled to act with cruelty, as stated v. 4, 10.

6. *no hands, &c.*] Viz. of enemies rested on her; i. e. were employed in her overthrow. "Her Nazarites," meaning, probably, her nobles, persons of rank and distinction, were once eminent and honourable, v. 7. but they are now depressed and degraded, v. 8.

13. *For*] Because of, on account of; see Jer. v. 31.

15. *They*] Viz. "men cried to them, Depart ye unclean," see the margin, and "they said among the heathen," i. e. some of the heathens said, "They shall no more," &c.

20. *The breath, &c.*] Meaning the king, probably Zedekiah. V. 21. is ironical, like Eccles. xi. 9.

CHAPTER V.

2. *turned*] Is transferred to strangers. V. 4. strongly paints a state of abject degradation when they are compelled to pay their masters even for water.

6. *We have given*] We have become subject to the Egyptians, &c.

9. *We gat, &c.*] We were in danger of being slain when endeavouring to obtain a livelihood in the wilderness. With v. 10. comp. ch. iv. 8.; Ps. cxix. 83.

12. *by their hand:*] By their enemies. By "under the wood," v. 13. is meant, under the burdens of wood which they were compelled to carry; comp. Exod. xi. 5. note.

THE BOOK OF EZEKIEL.

INTRODUCTION.

EZEKIEL was of the sacerdotal race, and was carried captive along with Jehoiakim king of Judah into Babylonia, where he was favoured with the divine revelations contained in this book.

His prophecies are for the most part intended both to admonish and comfort his fellow captives in Babylon, by warning them of the judgments impending over their countrymen in Judea, foretelling the destruction of several of the neighbouring nations, enemies of the Jews, and by announcing to them their approaching deliverance and restoration, together with the promise of a more glorious redemption in future times under the Messiah's reign.

The general features of Ezekiel's style are the bold, the majestic, the figurative; in consequence of which, as well as of the nature of his visions, his language is frequently exceedingly obscure.

CHAPTER I.

1. *visions of God.*] Viz. caused by the Deity, divine visions : and "the hand of the Lord was upon him," v. 3. i. e. he felt a divine influence.

V. 4—28. respecting this vision the commentators afford little else than conjectures, the most probable of which is, that it was designed to exhibit to the prophet the omniscience, omnipotence, and glory of God ; his supreme direction of all things through the instrumentality of ministering spirits ; and the course of his Providence, which, though enveloped in mystery, rolls on with unerring certainty and with perfect wisdom. In the obscurity which involves this vision, it is scarcely safe to attempt a minute explication.

CHAPTER II.

1. *Son of man,*] Equivalent to "man" without any addi-

tional word; a phrase peculiar to Ezekiel and Daniel, and used by our Lord to denote his humanity.

5. *forbear*.] Refuse to pay any regard to thee, so v. 7. By “briers,” &c. v. 6. are meant injurious and malicious persons who harass thee. With v. 8. comp. ch. iii. 1, 3.

10. *within and without*.] On both sides of the roll.

CHAPTER III.

1. *eat*.] Metaphorically, “receive in thine heart,” and inwardly digest the contents of this roll, v. 10.; comp. *Rev.* x. 9. With v. 11, 12. comp. ch. i. 4. et seq. ii. 5.

15. *astonished*.] In amazement at the vision I had seen, and the commission I had received.

18. *in his iniquity*.] In the guilt of it; or for his iniquity, on account of it; so v. 19, 20. where “delivered thy soul” means, freed thyself from guilt; thou hast done thy duty, and art therefore free from blame; so v. 21.

20. *I lay a stumbling block*.] Viz. if I permit him to be tried; if I suffer what will be the occasion of his ruin. With v. 22, 23. comp. ch. i. 3, 28.

26. *dumb*.] Viz. as the next clause shows, thou shalt keep silence, without reproving them.

CHAPTER IV.

1. *take, &c.*] The design of the symbolical actions in this chapter is sufficiently explained by the context; and, though some suppose the whole to be a visionary representation, the actions seem to have been really performed. All that God here commands was practicable, for the prophet’s lying upon his side, v. 4, 8. does not imply that he laid in this posture all the time, but a part of each day, which would be enough to point out the typical design of the action.

4. *and lay*.] Declare that thy lying on thy left side symbolically represents the house of Israel lying under the burden of their iniquity; and “according to the number of the days thou shalt lie upon it, thou shalt bear their iniquity,” be a type of them lying under their iniquity. The time is stated v. 5. to be three hundred and ninety days, during which the Jews were suffered to bear their iniquity, and if a day be taken for a year, v. 6. it will include the period from Jeroboam’s reign, when idolatry began in Israel, to the siege of Jerusalem, and captivity of the Jews by Nebuchadnezzar.

6. *forty days*.] It is difficult, if not impossible, to determine the date from which these forty years are to be reckoned.

9. *according to the number, &c.*] Feed in this manner all the time thou liest, v. 4, 5. to denote the sad condition of Israel lying under the burden of their iniquity. It does not appear to have any reference to the time and length of the siege of Jerusalem,

but to the wretched state of Israel, under sin, and to the sufferings which would follow.

V. 12, 13. In the East the dung of cows, &c. was used for fuel, v. 15.; this therefore denotes an extreme scarcity of fuel, and a state of destitution.

14. *abominable*] Forbidden meat; *Levit.* vii. 18. With v. 16. comp. *Levit.* xiv. 13. xxvi. 26.

CHAPTER V.

1. *take thee, &c.*] This type is explained v. 5. et seq.

2. *of the city,*] Viz. portrayed on the title, ch. iv. 1. when the typical siege is fulfilled. By "fire," v. 4. is meant the divine vengeance.

5. *is Jerusalem:*] This represents Jerusalem, which hath perverted my judgments "more than the nations and countries about her" have perverted the statutes and judgments prescribed by their rulers. With v. 10. comp. *Lament.* iv. 10.

13. *comforted:*] I will satisfy my anger; *Isa.* i. 24. With v. 14—17. comp. ch. iv. 16.; *Deut.* xxvi. 22. xxviii. 37. xxxii. 24.

CHAPTER VI.

2. *the mountains*] Judea was a mountainous country, and the prophet is bid to prophecy against them, as upon them idol-altars were built. God declares that he will slay the children of Israel, and cast their dead bodies before their idols, v. 4, 5.

6. *In all your, &c.*] Viz. all the cities which you make your dwelling-place shall be laid waste. Yet a remnant of the people shall be left, v. 8. and "shall remember me," v. 9. i. e. shall repent and turn unto me.

11. *Smite, &c.*] Meaning every token of grief and indignation is now proper on account of the abominations they commit, and the punishments which follow; see ch. xxi. 14. With v. 13. comp. v. 4, 5.; *Isa.* i. 29.

CHAPTER VII.

2. *the land of Israel:*] Comprehending the whole land of Judea; ch. vi. 2. xii. 22. et al.

4. *in the midst of thee:*] Shall be made publicly manifest; or rather, the punishment of thy abominations shall extend to thy very heart.

7. *The morning*] Viz. now is the commencement of thy punishment, "the time (of it) is come; the day of trouble is near, and not the sounding again of the mountains," i. e. the mountains will not again echo with the sounds of joy and gladness.

10. *the rod*] Viz. of tyranny and injustice, and pride have increased among you, as seems clear from v. 11.; comp. v. 12. and v. 7.

13. *the seller, &c.*] Though they should live so long they shall not enjoy the benefit of the law respecting the year of jubilee; *Levit.* xxv. 13.

16. *they that escape*] The few who are destined to escape shall indeed escape, but they shall wander upon the mountains, &c.

19. *shall not satisfy, &c.*] Shall not procure for them the necessities of life; "because it is the stumbling-block of their iniquity," i. e. because their wealth was the occasion and means of their impiety as to idols, &c. v. 20.

23. *Make a chain:*] Typical of their approaching captivity, when "the law shall perish from the priest," &c. v. 26. when the priest shall not have opportunity to teach the law, nor the elder to give counsel.

CHAPTER VIII.

1. *in mine house,*] In Chaldea: "the hand," &c. a divine influence came upon me. What the image was "which provoketh (God) to jealousy," v. 3. is unknown. With v. 4. comp. ch. i. 28. iii. 22, 23.

6. *go far off*] That I should forsake my sanctuary. This chapter contains an animated description of the idolatries committed by the Jews even within the precincts of the temple. On Tammuz, v. 14. see Index, *in voc.*

17. *returned*] Have turned back from their allegiance to provoke me to anger. The clause, "they put the branch to their nose," doubtless refers to some superstitious rite.

CHAPTER IX.

1. *them that have the charge*] Viz. the Chaldeans who were to destroy the city, though some think they represent the angels who have the charge of executing judgment upon it. The import of the vision in this chapter is to shew the inevitable fate which awaits the workers of the abominations described in the preceding chapter, and the safety which is the lot of the pious few.

2. *an inkhorn*] To set a mark as directed v. 4. By "the glory of the God of Israel," v. 3. is probably meant that which is mentioned ch. i. 26. iii. 23. viii. 24. "And he called," &c. i. e. the Being who appeared in this glorious manner.

9. *of blood,*] Of bloodshed; see ch. viii. 12, 23.

CHAPTER X.

1. *Then, &c.*] This vision seems intended to display the divine judgments upon Jerusalem, and especially that it should be burnt by the Babylonians: comp. ch. i. 4, 26. With v. 4 comp. ch. ix. 3.

5. *as the voice, &c.*] Like thunder; *Ps.* xxix. 4, 5. With *v.* 8. et seq. comp. *ch.* i. 16. et seq.

V. 13. it is thought by some, implies that the wheels were addressed as animated beings, but others render it, "it was cried unto them in my hearing, roll on;" comp. *ch.* i. 4—28. note.

CHAPTER XI.

3. *It is not near;*] Viz. the threatened destruction of the city; therefore let us go on building houses; for if it be "the caldron" as it is represented, we are "the flesh," we dwell in it, and will run all risks with it, being willing to share the same fate. Such is the probable meaning of the expressions; comp. *ch.* xxiv. 3. et seq.; *Jer.* i. 13. and the prophet is therefore commanded to declare that their expectations should not be realized, but that they should be taken out of "the caldron," and perish elsewhere, *v.* 5—12.; comp. 2 *Kings* xxv. 19—21.; *Jer.* xxxix. 5.

16. *as a little sanctuary*] Viz. as a refuge and protection to them.

CHAPTER XII.

3. *prepare thee stuff*] Collect thy goods and pack them up ready for removing. This was to be a type of the captivity of the prince and the people; and Ezekiel was ordered to dig through the wall, *v.* 5. to shew the manner in which Zedekiah and his family would escape from the city, *v.* 12.; 2 *Kings* xxv. 4.; comp. *Jer.* xxxix. 2, 4.

10. *the prince*] Viz. Zedekiah, who beheld the kings of Babylon, but his eyes were put out before he was brought to Babylon, *v.* 13.; and thus both this, and the prophecy of *Jer.* xxxiv. 3. were fulfilled; comp. 2 *Kings* xxv. 7. note.

22. *The days*] Viz. of the threatened evils; comp. *v.* 27. *ch.* xi. 3.; but tell them that these days are at hand, "and the effect of every vision," *v.* 23. *i. e.* what is foretold in every vision shall take effect; "for there shall be no more any vain vision," *v.* 24. *i. e.* the visions and divinations of the false prophets shall be done away.

CHAPTER XIII.

2. *out of their own hearts,*] What their own minds and spirit suggest, *v.* 3. and "are like the foxes in the deserts," *v.* 4. *i. e.* crafty, "deceitful workers," as the apostle expresses it; 2 *Cor.* xi. 13.

5. *the gaps,*] You have not endeavoured to avert the judgments of God. The metaphor is taken from those who stand in the breach to oppose the entrance of the enemy; comp. *Jer.* xxv. 30.; *Joel* ii. 12.

9. *They shall not be, &c.*] Meaning, they shall not be regarded as members of my people. The allusion is to the regis-

ters in which the inhabitants of cities were enrolled; *Exod.* xxxii. 32.; *Ps.* lxix. 28.

10. *built up a wall,*] The import of the imagery, v. 10—16. is plain. The remedies prescribed and the security promised by the false prophets are as fallacious as a wall built with untempered mortar, which falls when the storms beat against it.

17. *which prophesy*] Female pretenders to prophecy; see v. 2.

18. *that sew pillows*] Rather, "who apply cushions to all elbows, and make coverings upon the head of every stature (upon persons of all ages, great and small) to hunt souls," i. e. to entrap them, to inveigle them into their snares. The allusion is to female dress and manners among the Orientals, and the sense is, that the false prophetesses strive to delude my people with vain promises, being unable to save the souls alive that come to them, v. 18.; and pollute my name for the meanest reward, v. 19.

22. *not made sad;*] Whom I did not intend should be made sad; whom I did not grieve.

CHAPTER XIV.

3. *in their heart,*] Have set their hearts upon idols, which are "the stumbling-block," the occasion of their iniquity; ch. vii. 19. "should I be inquired of by them?" i. e. shall they ask counsel of me and receive a favourable answer? No! "I, the Lord, will answer him that cometh," according as his multiplied idolatries deserve, v. 4. "that I may take the house of Israel in their own heart," v. 5. i. e. that I may convict them by their own consciences.

8. *a sign*] A noted example of the punishment of sin; *Deut.* xxviii. 37.

9. *deceived*] I have permitted him to be deceived; 1 *Kings* xxii. 23.; *Isa.* lxiii. 17. With v. 13. comp. ch. iv. 16. v. 16.

19. *in blood,*] Viz. by causing a great slaughter. If this be just with respect to other lands, that the wicked shall utterly perish, and the just alone be delivered, v. 12—20. "how much more (so must it be with respect to Jerusalem) when I send," &c. v. 21. Yet notwithstanding these four judgments a remnant shall be preserved, "and ye shall see their way and their doings," you shall witness their conduct, and "shall be comforted concerning the evil that I have brought upon Jerusalem," when you shall perceive how justly it has been merited, v. 22, 23.

CHAPTER XV.

2. *what is the vine-tree*] Viz. not in regard to its fruit, but to its wood, which is fit only for fuel, v. 4. it is not more excellent "than any tree, or than (any) branch," &c. The meaning of the parable is explained, v. 6—8.

CHAPTER XVI.

3. *thy father, &c.*] The sense is, Though thou boastest thyself to be the seed of Abraham, thou followest the abominations of the Canaanitish nations. Those are said to be our parents whose manners we resemble, *v.* 44, 45.; *Matt.* iii. 7.; *John* viii. 44. The next verse alludes to some ancient customs at the birth of infants, and *v.* 5. to the barbarous custom of exposing them.

8. *the time of love;*] Thou wert marriageable; "and I spread," &c. I took thee under my protection; I espoused thee; *Ruth* iii. 9. note. The people of Israel are represented as a lady richly adorned, *v.* 9. et seq.

12. *on thy forehead,*] Rather, "I put a jewel in thy nose;" *Gen.* xxiv. 47.; *Isa.* iii. 21

15. *playedst the harlot*] Practised idolatry, which is spiritual fornication. With *v.* 20. comp. *Levit.* xviii. 21.; *Deut.* xviii. 10.

24. *an eminent place,*] A lofty and conspicuous place for the purpose of idolatry; but some take it to mean a brothel; see the margin. Both senses may be included, as idolatrous rites were often impure, and *v.* 25. seems to confirm it; see *v.* 31, 39.

26. *great of flesh;*] Greatly addicted to sensuality.

33. *givest thy gifts*] Courted the friendship of, and made leagues with idolatrous nations.

41. *many women;*] As Israel is represented as a female guilty of violating her fidelity to her lord, so the surrounding nations are represented as "women."

42. *to rest,*] After having satiated my fury, *v.* 38.

45. *thy sisters,*] Sodom and Samaria; *v.* 46.; comp. *v.* 3.

51. *justified*] Made their iniquities appear small in comparison with thine, as appears from *v.* 52.; comp. *Matt.* xii. 41, 42.

59. *the covenant.*] Between me and my people; *Deut.* xxix. 11—14. but "the everlasting covenant," *v.* 60. seems to designate the Gospel covenant; *Jer.* xxxii. 40. under which I will give thy sisters to thee "for daughters," *v.* 61. *i. e.* in a spiritual sense, Jerusalem being the mother church of the Christian world; "but not by thy covenant" made with me in thy youth, *v.* 59, 60.
* This was to be by the Gospel covenant.

CHAPTER XVII.

2. *riddle,*] *Judg.* xiv. 12.; *Prov.* i. 6. notes. By the eagle is meant Nebuchadnezzar, *v.* 12.

4. *a land of traffick;*] Babylonia.

5. *the seed of the land,*] Denotes the king's seed, *i. e.* Zedekiah, as it is explained *v.* 13.; "and planted it in a fruitful field," *i. e.* the land of Judea.

7. *another great eagle*] Viz. Pharaoh, king of Egypt, with whom Zedekiah made an alliance. The explanation follows,

v. 12—21. The three last verses seem to relate to Christ and his spiritual kingdom.

CHAPTER XVIII.

2. *this proverb*] *Jer.* xxxi. 29. note. It shall no more be used, v. 3. for men shall be punished for their own sins, not for those of others, v. 4.; comp. v. 20. With v. 6. comp. *Levit.* xviii. 19, 20. With v. 8. comp. *Exod.* xxii. 21.; *Levit.* xix. 15.

9. *shall surely live,*] Enjoy long life and prosperity.

13. *his blood, &c.*] His destruction shall be through his own fault. With v. 18, 24, 26. comp. ch. iii. 18.

25. *equal?*] Is not right and just; so v. 29.

CHAPTER XIX.

2. *thy mother?*] Addressing each of the princes, v. 1. Judea may be fitly compared to a lioness on account of its superiority and sovereignty. By "one of her whelps," v. 3. Jehoahaz is meant; 2 *Kings* xxiii. 32.

10. *in thy blood,*] This expression is very obscure; perhaps it means like a vine which affords thee its juice, a flourishing vine.

CHAPTER XX.

3. *enquire*] See v. 31. ch. xiv. 3. The next verse may be rendered, "wilt thou plead for them?" as in the margin, or rather, "wilt thou not judge them?" With v. 5. comp. v. 15.; *Gen.* xiv. 22.; *Exod.* iii. 8. iv. 31. vi. 8.

7. *abominations of his eyes,*] Idolatrous images, v. 8.

11. *in them.*] Rather, "shall live by them;" i. e. shall live long and happily; ch. xviii. 9.; *Levit.* xviii. 5. With v. 10—26. comp. *Exod.* xiii. et seq.

25. *I gave them, &c.*] It cannot be believed that God would thus characterize any of his own ordinances; the meaning must surely be, either that in consequence of their rebellion against me I made them experience the calamities and punishments which I decreed against sinners; or, according to a common idiom in Hebrew, I permitted them to follow their own corrupt principles and idolatrous statutes. This is confirmed by v. 26. which means, I suffered them to be polluted, &c.; and by v. 18. where "statutes" have this signification.

35. *will I plead*] I will convict you of your crimes, as I did your fathers in the wilderness, v. 36. "and I will cause you to pass under the rod" of correction, and "will bring you into the bond of the covenant," v. 37. i. e. compel you to comply with the obligations which the covenant lays upon you.

39. *Go, &c.*] An indignant irony. By "the south," v. 46, 47. is meant the land of Judea, Ezekiel being in Chaldea, which is called the north; comp. *Jer.* xix. 14. xxi. 14. xxii. 7.

49. *Doth he not speak parables ?*] Viz. enigmatically, obscurely, therefore God commands him to speak plainly ; ch. xxi.

CHAPTER XXI.

6. *the breaking*] Till thy sides are ready to burst.

10. *the rod*] It makes no distinction between the highest and the lowest, or rather, the sword, the king of Babylon, despises the sceptre and power of my son, Israel.

15. *wrapped up*] Kept ready prepared for the slaughter.

V. 21—23. allude to some ancient modes of practising divination.

CHAPTER XXII.

2. *judge,*] See ch. xx. 4. “that her time (of punishment) may come,” v. 3. This recital of the sins of Jerusalem, and the threatened vengeance, are awful.

CHAPTER XXIII.

3. *they bruised*] Viz. their lovers in Egypt. The idolatries of Samaria and Jerusalem are here represented under the figure of the lewd practices of two common harlots.

CHAPTER XXIV.

1. *Again, &c.*] Under the type of a boiling pot filled with flesh and juices, is foretold the destruction of Jerusalem and its inhabitants : and by Ezekiel’s being forbidden to mourn for his wife, is signified that the calamities of the Jews should be so astonishing and overwhelming that private sorrow would be absorbed in the public distress.

CHAPTER XXV.

4. *men of the east*] Viz. the Chaldeans who dwelt to the east of the Ammonites. The prophecies in this chapter concerning the Ammonites, Moabites, Edomites, and Philistines, were fulfilled a few years after the destruction of Jerusalem by Nebuchadnezzar.

CHAPTER XXVI.

2. *the gates*] Viz. that admitted a great confluence of people from all parts. The prophecy beginning here and ending with ch. xxviii. 19. foretels the destruction of Tyre by Nebuchadnezzar, after a siege of thirteen years. It is parallel with the prophecy of Isaiah, ch. xxiii.

4. *her dust*] Utterly raze and demolish her ; and she “shall be a place for the spreading of nets,” v. 5. i. e. a barren place where fishermen may spread their nets, v. 14. and the prediction has been most accurately fulfilled, as travellers testify.

15. *the isles*] The inhabitants of the sea-coasts, v. 18. and by "the princes of the sea," v. 16. are meant maritime states and kingdoms; comp. ch. vii.; *Ps.* xxxv. 26.

17. *in the sea,*] Strong and powerful in ships, both of war and commerce.

18. *at thy departure.*] At thy destruction. In v. 19. "the deep" and "great waters" seem to be put figuratively for numerous and hostile armies.

20. *I shall set, &c.*] I will cause the Chaldeans to acquire glory in the earth by the conquest and subversion of thee; but the Hebrew is somewhat ambiguous.

CHAPTER XXVII.

3. *at the entry of the sea,*] That can be entered by the sea; a sea-port.

6. *of ivory,*] Inlaid with ivory.

9. *The ancients*] i. e. the elders, the aged and skilful of Gebal.

15. *the merchandise of thine hand:*] "The wares of thy making," v. 16, 18. thy manufactures; "they brought thee for a present," &c. i. e. they bartered with thee horns of ivory and ebony.

18. *white wool.*] Undyed wool; for Tyre was famous for its purple dye. With v. 26. comp. ch. xxvi. 19.; *Isa.* xxxiii. 23.

CHAPTER XXVIII.

2. *I am a god,*] Some heathen princes have presumptuously laid claim to divine honours: and though thou boastest that thy heart, thy understanding is like that of God, and that thou art wiser than Daniel, &c. v. 3—5. thou shalt perish by the hand of strangers, v. 6—10.

12. *sealest*] Rather, "thou art a signet curiously engraved," exhibiting the wisdom of the artificer, and perfect in beauty.

13. *Thou hast been in Eden,*] Supplied with every thing to make life pleasant and happy. An allusion to the primeval paradise. The imagery in v. 14, 16. is taken from the temple.

24. *a pricking brier*] These shall no more vex and harass the house of Israel; *Numb.* xxxiii. 55.

V. 24—26. seem to refer to the restoration of the Jews from Babylon; but some think they also respect their yet future restoration.

CHAPTER XXIX.

3. *dragon*] The crocodile; ch. xxxii. 2.; *Isa.* xxvii. 1. In this and the three following chapters is foretold the conquest of Egypt by Nebuchadnezzar.

4. *hooks*] Viz. I will drag thee out as a fisherman does the

fish he has hooked; 2 *Kings* xix. 28. With *v.* 6. comp. *Isa.* xxxvi. 6.

11. *forty years.*] Some think this a certain for an uncertain number, viz. many years; but as far as can be gathered from ancient history, this prediction was literally fulfilled.

18. *peeled.*] Galled, made sore, *i. e.* by their great labour and exertions; "yet had he no wages," no recompense for the siege of Tyre, the inhabitants having transported all their valuables to other places.

CHAPTER XXX.

2. *Woe worth*] Meaning, woe be to the day, *i. e.* of God's vengeance, for it is near, *v.* 3. and "it shall be the time of the heathen," *i. e.* of their visitation, *v.* 9. With *v.* 7. comp. ch. xxix. 12.

8. *a fire*] Viz. wrath and vengeance; ch. xix. 14.; *Ps.* l. 3.

9. *in ships*] Up the river Nile. With *v.* 12. comp. ch. xix. 3.; *Isa.* xix. 5, 6.

18. *the yokes*] Viz. which she imposes upon other nations.

CHAPTER XXXI.

2. *Whom, &c.*] To whom can we compare thee since thou vauntest so much of thy greatness. By "shroud," *v.* 3. is probably meant "shadowing leaves, or bows."

V. 4. refers to the deep Tigris and Euphrates, and the artificial canals of eastern gardens.

17. *into hell*] To ruin and destruction, the same as "into the pit," *v.* 16.

18. *is Pharaoh*] This allegory concerning the cedar will also be fulfilled in Pharaoh, his fate will be like that of the king of Assyria.

CHAPTER XXXII.

2. *a whale*] Probably a crocodile; ch. xxix. 3. By the metaphors in *v.* 7, 8. are meant the downfall of states and governments; *Isa.* xiii. 10. xxxix. 4.

16. *the daughters of the nations*] The people of the neighbouring countries; so *v.* 18. where "cast them down" means, declare that they shall be cast down; *Isa.* vi. 10.; *Jer.* i. 10. "Into the pit," comp. *v.* 21, 24. ch. xxx. 8.

25. *a bed*] Viz. the cell in a sepulchral vault, *v.* 23. comp. *Isa.* xiv. 15.

V. 27. also alludes to the ancient custom of burying the dead.

31. *shall be comforted*] Viz. by seeing so many associates in the same condition.

CHAPTER XXXIII.

With v. 1—10. comp. ch. iii. 17—22. With v. 11—20. comp. ch. xviii. 1. et seq. With v. 22. comp. ch. xxiv. 27.

24. *was one,*] Was but a single person, the head of the Jewish nation; *Isa.* li. 2.

33. *when this*] Viz. when this which I have foretold concerning the destruction of the land cometh to pass.

CHAPTER XXXIV.

2. *the shepherds of Israel,*] The rulers and leaders of the people.

10. *will require, &c.*] I will call you to a strict account for all that my flock hath suffered through your negligence and vice.

12. *the cloudy and dark day.*] In the season of calamity and trouble; ch. xxx. 3.

23. *one shepherd*] Jesus Christ, the true shepherd, who is entitled David, as being the person prophesied of, and typified by David; *Ps.* ii. ; *Isa.* lv. 3, 4 ; *Jer.* xxx. 9.

V. 20—31. contain a prediction of the kingdom of the Messiah.

CHAPTER XXXV.

2. *Seir,*] Edom or Idumea; *Deut.* ii. 5. The prophet, having before predicted the overthrow and ruin of Edom, ch. xxv. here resumes the subject, and declares it to be a just punishment for their conduct towards the Jews.

CHAPTER XXXVI.

3. *an infamy*] The subject of derision to the people.

6. *the shame of the heathen :*] Their reproaches of the heathen, v. 7. ch. xxxiv. 29. In v. 16—20, the sins of the Jews are declared to be the cause of their captivity and dispersion; but a deliverance and restoration are promised, v. 21—38.

CHAPTER XXXVII.

1. *The hand, &c.*] The divine influence came upon me. Under the emblem of a resurrection of dry bones is foretold the deliverance of the Jews from their calamitous captivity and dispersion, and their restoration to the land of their fathers, v. 1—14. By the emblem of the two sticks is represented the incorporation of Israel and Judah, and the blessings of their union into one kingdom under Christ their king; v. 15—28.

24. *David*] Jesus Christ; comp. ch. xxxiv. 23. note.

CHAPTERS XXXVIII. XXXIX.

The obscurity of the prophecy in these two chapters is acknowledged by all writers; and it is not within the design of this work to detail the various opinions of expositors. From the whole tenor of it, as well as from particular expressions, ch. xxxviii. 8, 16. it appears to relate to yet future times; and if so, we must wait for the full illustration of it till the course of events shall have thrown light upon this mysterious part of Scripture.

CHAPTERS XL.—XLVIII.

Ezekiel had the vision related in these chapters while Jerusalem was in ruins, and it was probably designed to comfort and support the exiled Jews with the promise of a restoration, and that their temple should be rebuilt, for which work the prophet supplies a minute plan and particular directions. The vision may perhaps have a typical reference to the Christian church and its spiritual services. But the whole is very obscure, and the opinions of critics and commentators are exceedingly multifarious; for which reason it is impossible to do more within our prescribed limits than to refer the reader to 1 *Kings* and 1 *Chron.* for a corresponding description.

THE BOOK OF DANIEL.

INTRODUCTION.

THE prophet Daniel, it is probable, was descended from the royal family of Judah, and was carried to Babylon at an early age, where he held a distinguished office, in which he was placed by the Babylonian monarchs on account of his learning and wisdom.

The book, of which he is the undoubted author, consists of two parts; *the first* historical, relating some circumstances which occurred to himself and the Jews in Babylonia; and *the second* strictly prophetic, concerning the revolution of empires, the time of the advent and death of the Messiah, the restoration of the Jews, the conversion of the Gentiles, and the state of the church in future times.

Nearly half of this book is written in the Chaldee language, and but a small portion, if any, of it can be considered as written in metre. The style is in general neither lofty nor highly figurative, but simple, clear, and concise.

CHAPTER I.

3. *of his eunuchs,*] Rather, "the chief of his chamberlains, or officers, to bring certain of the children of Israel, both of the seed royal, and of the princes;" v. 8, 9, 10. Thus was fulfilled the prophecy of *Isa.* xxxix. 7.

8. *defile himself*] Of the meats and drinks served at the king's table oblations were probably offered to idols; and if so a pious Jew would consider it a defilement to partake of them; *Ezek.* iv. 13.; 1 *Cor.* viii. 10, 20.

10. *of your sort?*] Of your age and station; your equals. By "pulse" in v. 12. seems to be meant generally fruits and vegetables.

17. *in all visions and dreams.*] Skilful in the interpretation of divine visions and dreams.

CHAPTER II.

1. *dreamed dreams,*] Had various events presented to him in a dream.

4. *in Syriac,*] Hebrew, in the Aramean language, a general term for Syriac and Chaldee, which are essentially one and the same language. From this verse to the end of chapter vii. the book is written in Chaldee.

8. *would gain the time,*] That it is a mere pretext to gain time, so that the king might in the interim either recollect the dream, or relent from his threat.

9. *but one decree*] This is the only decree for you; this is my determination and decree concerning you; for you have prepared to fill me with falsehoods "till the time be changed," i. e. to gain time, v. 8. till circumstances alter.

21. *the times*] He disposes of events in the times and seasons he pleases.

27. *cannot*] Rather, "the wise men, the astrologers, &c. cannot shew unto the king;" but there is a God that reveals "what shall be in the latter days," v. 28. a phrase often signifying the times of the Messiah; and this prophecy reaches to the establishment of the Messiah's kingdom.

30. *for their sakes*] Viz. for the sake of myself and my three friends, v. 17.

32. *This image's head*] Viz. the Babylonian empire, as interpreted v. 37, 38. "His breast and his arms of silver," i. e. the Medo-Persian kingdom, which in v. 39. is stated to be inferior to the Babylonian, as it was probably in respect to its continuance, and certainly in respect to the greatness and splendour of its capital. "His belly and his thighs of brass," i. e. the Macedonian empire under Alexander the Great and his successors. The iron and brass are emblematical of the strength and irresistible force with which they should effect a conquest over their adversaries.

33. *His legs, &c.*] Viz. the Roman empire, as explained v. 40—43.

34. *a stone, &c.*] Viz. the spiritual kingdom of the Messiah, which shall never be destroyed, which was "cut out without hands," set up by the God of heaven without human interposition, and which shall enlarge itself so as to subject all kingdoms to its spiritual sway, and magnify itself till it fill the whole earth, v. 35. So it is interpreted v. 44, 45. With v. 37. comp. *Isa. x. 13.*; *Ezek. xxvi. 7.*

41. *part of potter's clay, &c.*] Denoting the mixture with barbaric nations, which in the end occasioned its downfall. But some explain this of the secular and ecclesiastical powers, whose frequent clashings were the source of weakness. The feet and toes denote, as it should seem, the ten kingdoms into which it would afterwards be divided.

43. *shall mingle*] The kingdom shall consist of different na-

tions, which shall form alliances and marriages among themselves; but "they shall not cleave one to another," *i. e.* this will not form a bond of real union and strength.

44. *of these kings*] Or, kingdoms; *i. e.* before the days of all the four kingdoms represented by the image shall have passed away, God will establish the spiritual kingdom of the Messiah.

46. *worshipped*] Rather, "did obeisance to Daniel," according to the customary mode of paying profound respect in the East. But from the next clause some think it was an act of divine worship.

49. *in the gate of the king.*] Was a constant attendant at the king's court.

CHAPTER III.

1. *an image*] An idol, but of what kind is not known, neither is the time of the transaction ascertained.

4. *O people, &c.*] You, from whatever part of the empire you come, and whatever language you speak. There is great difficulty, not to say impossibility, in determining the kinds of musical instruments which follow, *v.* 5. as well as the different offices mentioned *v.* 2.

6. *the same hour*] It is observed that this is the first place of the Old Testament where the division of time into hours is mentioned.

15. *well.*] This, though not in the Hebrew, is properly supplied; comp. *Luke* xiii. 9. and comp. 2 *Kings* xviii. 35.

16. *not careful*] We are not solicitous about answering thee; for "if it be so," if thou puttest thy threat into execution, "our God whom we serve," &c. *v.* 17.

25. *the Son of God.*] Rather, "a son of God, or of the gods;" *i. e.* a glorious and divine appearance, called an "angel," *v.* 28.; comp. *Job* i. 6. xxxviii. 7. Some understand it of Christ, but perhaps without sufficient grounds.

28. *changed the king's word,*] Have disannulled his command, rendered it ineffectual.

CHAPTER IV.

8. *according to the name of my God,*] Viz. Bel. "The spirit of the holy gods," rather, "of the holy God;" ch. ii. 11. *v.* 11, 14.

9. *troubleth thee,*] No secret is difficult to be discovered by thee; comp. ch. ii. 28.

13. *a watcher*] Probably a title of some angelic being derived from his office of watching; *v.* 17. Some think these appellations denote the Persons in the Godhead, which though probable, is far from certain. That the decrees and administration of Divine Providence controlled the events here spoken of is plainly implied in this mode of expression; and therefore what is said to be decreed by the watchers, *v.* 17. is called the decree of the Most High, *v.* 24.

16. *Let his heart, &c.*] Intimating some dreadful intellectual degradation, probably madness, v. 25. "and let seven times pass over him," i. e. seven years.

19. *The dream be, &c.*] May that which is signified by the dream befall thine enemies. Then follows the interpretation of it, v. 20—27. and its fulfilment, v. 28—37.

25. *they shall drive thee*] Viz. thou shalt be driven from the society of men, and shalt "eat grass as oxen," &c. i. e. be confined to vegetable diet, or rather shalt tear up and eat grass in a paroxysm of insanity. This is explanatory of v. 16. and seems to describe a maniac; comp. v. 32, 33.

27. *if it may be, &c.*] Perhaps by this means thy peace may be prolonged, v. 4. In v. 29. the rendering should be as in the margin, "upon the palace," i. e. as he walked upon the roof, which in the East was flat.

34. *at the end of the days,*] Viz. of the seven years decreed by the watchers, v. 16, 17.

CHAPTER V.

1. *Belshazzar*] The grandson of Nebuchadnezzar, called in v. 2. "his father," a name given in Scripture to a grandfather or more remote ancestor, v. 11, 18.; comp. *Jer.* xxvii. 7. li. 39. et seq.

7. *the third ruler*] One of the principal rulers after the king and the heir. With v. 8. comp. v. 25. note.

10. *the queen*] Probably, the queen-mother, who hearing of the prodigy, and the consternation it occasioned, ventured to come into the king's banqueting room; for the women in the East did not join the men in their feasts; *Esther* i. 9. note. With v. 11. comp. ch. ii. 48. iv. 8, 9. With v. 18—21. comp. ch. iv. 28. et seq.

25. *MENE, &c.*] The simple meaning of these words must have been understood by the Chaldeans, and if they had been written in any character used either by the Jews or others, some of the wise men would surely have been able to decipher them; when therefore it is said "they could not read the writing," it is probably intended that they did not understand what the expressions meant. Their perplexity arose from this, that each word had a symbolical or hieroglyphical signification, and stood for a sentence, as is clear from the explanation in the following verses.

CHAPTER VI.

1. *princes,*] Viceroy, satraps according to the number of provinces subject to the Medo-Persian empire. With v. 8. comp. *Esther* i. 19.

10. *toward Jerusalem,*] See 1 *Kings* viii. 48. comp. *Psa.* v. 7.; *Jonah* ii. 4.

16. *he will deliver thee.*] What the king said, as appears from v. 20. was only an expression of hope, or of an earnest wish, and should therefore be rendered, "may he deliver thee."

24. *or ever they came, &c.*] Viz. when they had scarcely reached the bottom of the den.

CHAPTER VII.

3. *four great beasts*] These, as explained *v.* 17. represent the same four great kingdoms which were represented by the image in Nebuchadnezzar's dream; *ch.* ii. 31. et seq.

4. *and it was lifted, &c.*] Rather, as in the margin, "where-with it was lifted up," *i. e.* by which wings (provinces) it was raised to such pre-eminence in the earth.

5. *on one side,*] Viz. the Babylonian empire, represented by the former beast; "and it had three ribs," or as some render it, "tusks in the mouth of it," meaning three principal provinces, probably, Babylonia, Media, and Persia.

7. *a fourth beast,*] The Roman empire, and the "ten horns" are ten kings or kingdoms that shall arise, *v.* 24, 25. and the "little horn" which came up among them is the Papacy, to which all the characters of it correspond.

9. *were cast down,*] Till all earthly kingdoms were brought to an end. But it may be rendered, till they "were placed, or erected," *i. e.* for the reception of "the Ancient of days," *i. e.* the Almighty, who attended by his saints is represented as calling all nations into judgment; *v.* 10—12.

13. *I saw, &c.*] This and the next verse are a prophecy of our Saviour Jesus Christ and his kingdom; *Luke* i. 33. note.

17. *kings,*] Kingdoms or empires, *v.* 24.; *Isa.* xxiii. 15. "But the saints of the Most High shall take the kingdom;" referring to Christ's spiritual kingdom, *v.* 14. *ch.* ii. 44.

20. *that horn that had eyes,*] Viz. the little horn spoken of *v.* 8.; comp. *v.* 24.

25. *shall speak, &c.*] All these circumstances are accurately descriptive of the Papal power. "A time and times," &c.; *i. e.* according to the nature of prophetic language, three years and a half, which, as a day is put for a year, denotes 1260 years; *ch.* xi. 2, 3. xii. 7.; *Isa.* xxxiv. 8.; *Ezek* iv. 6.

CHAPTER VIII.

1. *at the first.*] Rather, "in the beginning," *i. e.* of Belshazzar's reign. The prophet here resumes the Hebrew language, in which this and the following chapters are written.

3. *a ram, which had two horns:*] The Persian empire consisting of two horns or kingdoms, Media and Persia, as explained *v.* 20. and the "one was higher than the other," *i. e.* the Persian kingdom was superior, though it "came up last," was of later date than the Median, being of little account till the time of Cyrus.

5. *an he-goat*] The Grecian or Macedonian empire which was westward from Asia. The "notable horn between his eyes" denotes Alexander the Great, who subdued the Medo-Persian em-

pire, v. 6, 7. and when he was cut off, the four notable horns or kings that arose "for it," i. e. instead of it, v. 8. were Cassander, Lysimachus, Seleucus, and Ptolemy; comp. v. 21, 22.

9. *a little horn,*] This is supposed by many to denote Antiochus Epiphanes, by others, the Roman power, and by some, the Mohammedan power, which waxed great southward and eastward, and "towards the pleasant land" of Judea, v. 10, 11, 12. The High-priest and Jewish polity and religion are probably intended in these verses; and their subversion, it is here declared, shall continue 2300 days, when the sanctuary should be cleansed, v. 13, 14. These days, agreeably to the prophetic style, are doubtless so many years; and from the time of this vision of the ram and he-goat nearly that number of years has transpired, so that we cannot be very far from their termination, which will probably be coincident with the 1260 years spoken of ch. vii. 25.

17. *at the time, &c.*] At the appointed time the vision will be fulfilled, v. 19. where "the indignation" means God's wrath and judgments declared v. 9—12.

23. *a king, &c.*] This is the little horn described v. 9. "He shall stand up against the Prince of princes (Jesus Christ), but he shall be broken without hand," i. e. by the immediate judgment of God; ch. ii. 45.

CHAPTER IX.

2. *by books*] Viz. the several written prophecies of Jeremiah; xxv. 12. xxix. 10.

21. *the man Gabriel,*] The angel appearing in the form of a man; ch. viii. 16.

23. *the vision.*] Meaning the prophecy which follows, and which, notwithstanding many difficulties, is one of the most important in Scripture, as containing an undoubted prediction of the coming of Christ, and of his expiatory office and character.

24. *Seventy weeks*] Prophetic weeks, or 490 years. As to the date from which these years are to be computed, there is some difference of opinion; but according to every calculation, the full completion of the prophecy is undeniable. This period of time was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity," which the Messiah did by making an atonement for sin upon the cross, and thereby reconciling the world to God; "and to bring in everlasting righteousness," the righteousness of faith, the Gospel plan of justification; "and to seal up the vision and prophecy," to fulfil all the prophecies and revelations concerning the Messiah; or perhaps to put an end to the necessity for any further visions and revelations; "and to anoint the most Holy," to consecrate the Messiah, the anointed of the Lord, to his three-fold office of prophet, priest, and king; *Luke* i. 35.; *Acts* iii. 14.

25. *Know, &c.*] The 490 years were again divided into three periods; the *first* of seven weeks, or forty-nine years, refers to the

restoration of the Jews, and the rebuilding of Jerusalem, which occupied just that space of time under Ezra and Nehemiah; the *second* of "threescore and two weeks," or 434 years, refers to the time from the restoration of Jerusalem "unto the Messiah the Prince," who after the expiration of this period should "be cut off, but not for himself," i. e. not for his own sins, but for those of the people, v. 26.; and the *third* period of one week or seven years refers to the time occupied by the ministry of John the Baptist and our blessed Lord, v. 27. These three periods combined form the entire period of 490 years.

26. *the people of the prince, &c.*] Viz. the Romans under Titus, the son of Vespasian, who took and destroyed the city of Jerusalem "with a flood," with the devastating fury of an inundation, and with "desolations."

27. *confirm the covenant*] Ratify the covenant of grace "with many," with the many, with all mankind, Rom. v. 15, 19. "and in the midst of the week," &c. i. e. should put an end to the Jewish sacrifices and oblations by the offering up of himself upon the cross. The latter part of the verse is very obscure, but seems to describe the utter destruction and desolation caused by the Roman army under Titus.

CHAPTER X.

1. *the time appointed*] Viz. for its accomplishment, will be long, v. 15.

5. *a certain man*] Either an angel, or, as is more likely from comparing ch. xii. 5, 6.; Rev. i. 13—15. the Son of God himself.

9. *in a deep sleep*] Rather, "I fell down in a swoon with my face towards the ground."

12. *for*] Rather, "because of thy words;" on account of thy prayers.

13. *the prince, &c.*] It is not easy to determine who is meant in this and v. 20., but probably some of the angelic host; though some think Christ is denoted by Michael, a name given to him, Rev. xii. 7.; comp. Zech. iii. 1. vi. 5.; Jude 9.

21. *in the scripture*] Or, writing of truth; i. e. that which is decreed, and, as it were, written, so that it is absolutely true and certain.

CHAPTER XI.

2. *three kings in Persia;*] Cambyses, Smerdis, and Darius, who shall reign after Cyrus; "and the fourth," &c. i. e. Xerxes, whose wealth is largely set forth by the ancient historians. V. 3, 4. refer to Alexander the Great and his successors, to whom the prophecy in ch. viii. 8. et seq. relates.

5. *the king of the south*] The prophecy v. 5—30. chiefly relates to two of the kingdoms out of the four into which the Macedonian empire was divided, namely, Egypt to the south, and Syria to the

north of Judea. Of these countries it treats down to the Roman invasion, *v.* 30. and its correspondence with historical facts will be acknowledged by those who shall examine the historians of those ages.

30. *ships of Chittim*] A new power is here introduced, and most probably the Romans. But clear as the prophecy has been up to this verse, it now becomes exceedingly obscure, and it has given rise to various interpretations, or, more properly speaking, conjectures. The best supported seems to be, that the prophecy, having introduced the Roman power, adverts to the destinies of the church and its sufferings under an anti-Christian faction, either Popery or Mohammedism, or both.

CHAPTER XII.

1. *written in the book.*] In the book of life; meaning every one who has been found faithful; *Exod.* xxxii. 32.; *Ps.* lvi. 8.; comp. ch. x. 13. note. In *v.* 2, 3. there is an evident intimation of a general resurrection.

4. *shall run to and fro,*] Shall be anxiously inquisitive after the book of prophecy, and thus "knowledge shall be increased" by constant investigation into its meaning. With *v.* 6. comp. ch. x. 5.

7. *a time, &c.*] Viz. 1260 years, at the expiration of which the restoration of the Jews shall take place, and the most remarkable events in this prophecy shall be accomplished; comp. ch. vii. 25. note.

11. *from the time, &c.*] It is difficult to say from what period this calculation is to commence. Doubtless both this 1290, and the 1335 in *v.* 12. refer to the same period of 1260 prophetic days, *v.* 7. when the great events to which it relates shall be accomplished; and according to every computation, its termination is fast approaching.

THE BOOK OF HOSEA.

INTRODUCTION.

THE twelve minor prophets are so called, not from any inferiority in their writings, but merely in reference to the brevity of their works, which in the Hebrew canon were comprised in one book.

Of these Hosea is the first in order, and he flourished during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His prophecies chiefly relate to the fate and fortunes of the Jewish nation, to the happy era of the Messiah, and to the felicity of the church in the latter days.

CHAPTER I.

2. *a wife of whoredoms*] Viz. one who will prove unfaithful to thy bed, and who will bear "children of whoredoms," i. e. the produce of adulterous connexions. But from the next clause some think the expression means a woman from among the Israelites, who were remarkable for spiritual fornication or idolatry; viz. go take a wife of these idolaters, "for the land," &c.

3. *and took*] Viz. to wife. This appears to have been, not a visionary representation, as some imagine, but a real transaction, intended to represent the great idolatry of the ten tribes; and the names given to the children are emblematical, signifying that God would reject and disown them, v. 4—9. yet not finally, for they should increase by calling in the Gentiles, v. 10. and Judah and Israel should be united under one head, the Messiah, v. 11.

4. *Jezreel* ;] Which means *God will disperse*, intimating the dispersion, and the causing to cease the kingdom of Israel. The latter clause refers to Jehu's cruelty while residing at Jezreel; 1 *Kings* xxi. 1 ; 2 *Kings* x. 30. xv. 10. And "at that day (at that time, v. 4.) I will break," &c. v. 5. ; comp. 2 *Kings* xv. 29. ; xvii. 5, 6.

7. *will save them, &c.*] This was fulfilled as related 2 *Kings* xix. 35.

10. *Yet the number, &c.*] Though the ten tribes should be diminished, yet there should be great numbers of true Israelites, a spiritual Israel; and this by the calling in of the Gentiles; ch. ii. 23. ; *Rom.* ix. 25, 26.

11. *one head*,] Zerubbabel, as some think; and after the return from Babylon the distinction between the kingdoms of Judah and Israel ceased. But it seems to refer to the union of the Jews and Gentiles in the profession of one faith under one head, Jesus Christ, our Lord and king.

CHAPTER II.

1. *Ammi*;] Viz. *my people*; “*Ruhamah*,” i. e. *having obtained mercy*. By these titles are designated the true Israelites spoken of in the two last verses of the preceding chapter; and they are thus exhorted. “Plead with your mother; for she is not my wife,” &c. v. 2. i. e. call your mother, the house of Israel, as it were to a judicial account, expose their sins, for they have broken my covenant, and I have cast them off; ch. i. 6.

5. *my lovers*,] Viz. idols, whom they idolatrously and wickedly accounted as the dispensers of food, and wool, &c.; v. 12.; *Jer.* xlv. 17, 18. Therefore for these iniquities severe judgments shall fall upon them, v. 6, et seq. with which comp. *Job* xix. 8.; *Prov.* xv. 19.; *Lam.* iii. 7, 9.

14. *allure her*,] Soothe or persuade her. After having inflicted the merited judgments I will again have mercy upon the house of Israel, guide and conduct them as I formerly brought the Israelites out of Egypt into the wilderness, and “will speak comfortably to her.” And as the Israelites, at their first entrance into Canaan, took possession of the valley of Achor, so will I afford the house of Israel “a door of hope,” &c. v. 15.; comp. *Josh.* vii. 26.; *Isa.* lrv. 10. Then the Lord will renew his marriage-relationship with Israel, which he had renounced by reason of their idolatry, v. 2. and they shall call him “*Ishi*,” i. e. *my husband*, and not “*Baali*,” i. e. *my lord or master*, v. 16. meaning, God’s kindness to them will be such that they will regard him as the object of love, not of subjection and fear. The same image of a marriage covenant is pursued in the following verses.

18. *a covenant*, &c.] I will secure them against the beasts, &c. meaning I will protect them against evils; *Job* v. 23.; *Ezek.* xxxiv. 25.

20. *know*] Thou shalt know him to be the Lord by his kindness to thee; and “I will hear the heavens,” &c. v. 21, 22. i. e. I will cause the heavens and the earth as it were to answer the desires of my people by supplying their wants; and thus shall they “hear Jezreel,” i. e. minister to my people, whom I had scattered, ch. i. 4. With v. 23. comp. ch. i. 10.

CHAPTER III.

1. *beloved of her friend*,] Viz. beloved by another; or, as the Hebrew may mean, “a woman, a lover of evil,” i. e. addicted to it. Under the figure of receiving home again an adulterous wife is represented the receiving again to favour the Israelites, who had been for a time cast off on account of their idolatries.

2. *bought her*] Meaning, I as it were espoused her again, made a new contract with her; an allusion to the ancient custom of men's buying their wives; *Gen.* xxxiv. 12.; 1 *Sam.* xviii. 25. But I did it on this condition, "Thou shalt abide," &c. v. 3. i. e. thou shalt abide secluded some time, till I have proof of thy amendment. Then follows the application of the figure, v. 4, 5. where by "David" seems to be meant, not Zerubbabel, but the Messiah, for the prophecy refers to the Gospel times, and to the conversion of the Israelites to the Christian faith; *Jer.* xxx. 9.

CHAPTER IV.

1. *a controversy*] Hath grounds of complaint, and therefore enters into judgment with the inhabitants of the land of Israel; v. 15.

2. *break out,*] Viz. into the commission of these crimes, like an overwhelming inundation, "and blood toucheth blood," one murder follows another.

3. *with the beasts, &c.*] Even the brute creation shall be affected by the judgments upon the land.

4. *Yet let no man strive, &c.*] Let no one expostulate with them, "for thy people (O prophet) are as they that strive with the priest," i. e. quite incorrigible; since to resist the injunctions of the priest was a capital offence, *Deut.* xvii. 12. "Therefore shalt thou fall in the day," &c. v. 5. i. e. thou, my people, shalt be cut off openly and publicly, and also the false prophet shall fall with thee "in the night," unexpectedly, suddenly.

6. *for lack of knowledge:*] Viz. of God and religion. The rest of the verse and v. 7—11. are addressed to the priesthood; "because thou (O priest) hast rejected, &c.—as they were increased," &c. v. 7. i. e. the more the priests abounded in favours, the more they sinned.

8. *the sin*] Rather, "they eat the sin-offerings of my people;" of these they gladly partake; *Levit.* vi. 26. vii. 27. and yet they are bent upon iniquity.

11. *take away the heart.*] Deprive them of understanding; debase them; *Eccles.* vii. 7. and for this reason "my people ask counsel at their stocks (their wooden idols) and their staff declareth unto them," v. 12.; alluding, as it should seem, to some kind of divination by rods or staves, *Ezek.* xxi. 21.; "and they have gone a whoring from under their God," v. 12. i. e. have revolted from under subjection to God, and have committed spiritual fornication or idolatry. V. 13. also refers to idolatrous rites; *Isa.* i. 29.; *Ezek.* vi. 13. xx. 28.

14. *I will not punish, &c.*] I will not punish them for the sins which they commit through your influence and example; "for themselves," i. e. for you separate yourselves, &c.; referring to the prostitution anciently practised in honour of an idol. Such a change of person in the pronoun is not unfrequent.

15. *unto Gilgal,*] This and Beth-aven were doubtless places where the grossest idolatry was practised, and therefore Judah is exhorted not to approach them; “nor swear,” &c.; *i. e.* do not make profession of the true God in these idolatrous places; comp. ch. vi. 8. ix. 15. xii. 11.

16. *feed them*] Will suffer them to live “as a lamb in a large place,” in a wide, unenclosed common, exposed to wolves, and without a shepherd. By “Ephraim,” *v.* 17. is meant Israel, the ten tribes, ch. v. 3, 5. vi. 4, 10. vii. 8, 9. viii. 9; “let him alone,” for they are incorrigible, *v.* 4.

18. *is sour:*] Probably a figurative mode of expressing the great corruption of their manners. “Her rulers with shame do love, Give ye;” the meaning of which obscure phrase seems to be, that the rulers even shamefully love bribes and gifts; *Prov.* xxx. 15. But “the wind,” &c. *v.* 19. *i. e.* the storm of God’s wrath shall scatter them into far countries as captives; “and they shall be ashamed because of their (idolatrous) sacrifices,” when they find what misery they have caused.

CHAPTER V.

1. *for judgment is toward you,*] Is denounced against you, because you have ensnared the people into idolatry upon the mountains; “and the revolvers are profound,” &c. *v.* 2. *i. e.* and you, O ye revolvers from me, are deeply subtle in leading men to slaughter and destruction, “though I have been a rebuker,” rather, “therefore I will bring chastisement upon them all.”

3. *and Israel*] Viz. I know Ephraim, even Israel is not, &c.; ch. iv. 17. By “whoredom” may be meant either literally, whoredom, or figuratively, idolatry.

5. *the pride of Israel*] Viz. God “doth testify to his face,” bears testimony against them, “therefore shall,” &c. They shall go and attempt to render God propitious by offering their flocks and herds, but in vain, *v.* 6, for they have dealt treacherously against the Lord, and “have begotten strange children,” *i. e.* alienated from the Lord, by being trained up in idolatry from their very infancy. “Now (therefore) shall a month,” &c. *v.* 7. *i. e.* a very short time shall serve for their destruction; they shall soon be destroyed; as was the case both with Israel and Judah.

8. *after thee,*] Elliptical, meaning, Cry aloud, sound an alarm to the people, for the enemy is just behind thee. With *v.* 10. comp. *Deut.* xix. 14. xxvii. 17.

11. *the commandment.*] Viz. of Jeroboam to worship the calves at Dan and Bethel; 1 *Kings* xii. 28. With *v.* 12. comp. *Job* xiii. 28.; *Isa.* li. 8.

13. *saw*] When they felt their own weakness they applied “to king Jareb,” a name given to some Assyrian king, ch. x. 6.; comp. 2 *Kings* xv. xvi.

14. *I will tear*] Seize the prey and rend it to pieces, as a lion doth, and “I will go and return to my place,” *v.* 15. *i. e.* I will

withdraw myself from them, till they are led to "acknowledge their offence."

CHAPTER VI.

1. *Come, &c.*] In this and v. 2, 3. the prophet speaks in his own person. In v. 2. a certain is put for an uncertain number, and means, he will soon revive us.

3. *Then, &c.*] We shall know the Lord, if we earnestly seek to know him; "his going forth," his manifestation of himself on our behalf is as certain as the return of the morning, and will be as salutary and refreshing as the rain, &c. *James* v. 7. note.

4. *O Ephraim,*] Viz. Israel, ch. iv. 17. The Lord here resumes the discourse. Your goodness is transient, "therefore have I hewn them," bestowed earnest labour upon them "by the prophets; I have (as it were) slain them by the words of my mouth; and thy judgments;" i. e. the statutes and precepts given to thee, "are as the light that goeth forth," are as clear as the beams of the rising sun, fully manifest to all. With v. 6. comp. *Matt.* ix. 13. note.

7. *like men*] After the manner of corrupt men, or, as the Hebrew may be rendered "like Adam," who transgressed the paradisiacal covenant.

9. *by consent:*] By mutual agreement; in combination: but the marginal rendering is perhaps preferable, "the company of priests murder in the way to Shechem;" i. e. commit murder, like banditti, on the way as they go to Shechem, which was a city of refuge, and inhabited by priests and Levites, *Josh.* xx. 7. "for they commit enormous sin." From this and v. 8. it appears that Gilead was then a place of gross idolatry; see ch. iv. 15. note.

11. *an harvest for thee,*] Rather, "an harvest is appointed for thee, when I bring back the captivity of my people;" i. e. Judah was to be instrumental in the general restoration of the Jewish people. But many explain it of an harvest of evils awaiting Judah, when God would have turned away (prevented) the captivity of his people.

CHAPTER VII.

1. *healed*] When I was desirous of reclaiming Israel. "The thief cometh," &c. i. e. I discovered them to be addicted to theft, and robbery, and violence.

2. *beset them about;*] Surround them like enemies; i. e. their sin will bring down its own punishment upon them; *Ps.* ix. 16.; *Prov.* v. 22.

3. *glad*] They gratify their rulers by complying with the idolatry which they have authorized, and by lies, by flattery and falsehood. The comparison in v. 4. is—They are inflamed with lust like an oven heated, &c.

5. *the day of our king*] His birth-day, or some festival ap-
H h 5

pointed by him. "He stretched out," &c. *i. e.* he favoured and encouraged these scorers of God and religion. The comparison in *v.* 6. seems to be, that as an heated oven retains its heat all night, and is even flaming hot in the morning, so their heart burneth with mischief, and "their baker," reason and conscience, being lulled asleep, their wickedness is always ready to burst forth. "They are all hot (inflamed with sinful desire) as an oven; all their kings are fallen," have perished, *v.* 7. comp. *2 Kings xv.*

8. *a cake not turned.*] Baked only on one side, and therefore to be cast away. With *v.* 10. comp. *ch. v.* 3. note. In *v.* 11. "without heart" means without sense, without understanding; *Jer. v.* 21.

12. *hath heard.*] As they have heard denounced by the Law when it has been read in their solemn assemblies. The image in this verse is taken from the snares of the fowler.

13. *though I have redeemed them.*] Afforded them many signal deliverances, "yet they have spoken lies against me," have misrepresented my dealings; or, have dishonoured me by idolatrous vanities and falsehoods.

14. *for corn, &c.*] *Viz.* when in time of famine they bemoaned their condition, and assembled themselves to pray for its removal, even then they rebelled against me.

16. *a deceitful bow.*] Which never directs the arrow to the right mark. "This shall be," &c. *i. e.* shall bring derision upon them when they are compelled to take refuge in Egypt from the invasions of the Assyrians; *ch. viii.* 13. *ix.* 3, 6.

CHAPTER VIII.

1. *He shall come as an eagle*] *Viz.* Shalmaneser, king of Assyria; *2 Kings xvii.* 6. "against the house of the Lord," *i. e.* the land of Israel, wherein is the habitation of the Lord.

2. *we know thee.*] We acknowledge thee as our God. But as "Israel hath cast off the thing that is good (God and religion), therefore the enemy shall pursue him," *v.* 3.

4. *I knew it not.*] *Viz.* without my approbation. None of the kings of Israel were expressly by God's appointment.

5. *hath cast thee off.*] Meaning thy idol is unable to deliver thee; "how long will it be ere they attain to innocence?" *i. e.* begin a thorough reformation?

6. *For from Israel was it also.*] *i. e.* the calf was the invention of the Israelites.

7. *have sown, &c.*] A proverbial phrase, meaning, that those who trust in empty vanities shall reap disappointment; *Job iv.* 8.; *Prov. xxii.* 8.; "it hath no stalk," *i. e.* the sowing the wind has no stem to rest upon; must disappoint expectation. Then follows the application of this proverb, "Israel is swallowed up," *v.* 8. *i. e.* the past time being used for the future, as usual in prophecy; *i. e.* Israel will be, &c.

9. *alone by himself*:] Viz. like a solitary wild ass, quite untractable. "Ephraim (Israel) hath hired lovers," hath by gifts procured allies "among the nations," among the Gentiles, but they shall soon have sorrow "for the burden of the king of princes," i. e. on account of the burden which the Assyrian king and his princes shall impose upon them.

11. *shall be unto him to sin*.] Shall be the occasion of bringing upon them the consequences of sin, namely, the punishment of sin.

12. *I have written*] I have promulgated among them, prescribed to them my laws; but as they have not offered sacrifices acceptable to the Lord, he will visit their sins, and they shall again be in bondage in Egypt, v. 13.; see ch. vii. 16. The temples and cities mentioned v. 14. are such as were devoted to idolatry.

CHAPTER IX.

1. *as other people*:] Rejoice not with idolatrous festivities like the Gentiles. "Upon every corn-floor;" i. e. thou hast delighted in offering an oblation of corn to thy idols in acknowledgment that plenty in harvest is their gift. But thou shalt find thy expectations disappointed, for "the floor and the wine press shall not feed them," shall not have enough to satisfy them, v. 2. With v. 3. comp. v. 6. ch. vii. 16. viii. 13.

4. *as the bread of mourners*:] As meats set out at funerals, which were legally unclean, as being in a house where a dead body lay; *Numb.* xix. 11. et seq.; *Deut.* xxvi. 14.; comp. *Jer.* xvi. 7. and therefore "all that eat thereof shall be polluted; for their bread for their soul," the offerings they make in expiation of their souls, *Levit.* xvii. 11. "shall not come into the house of the Lord."

5. *solemn day*,] In the day when a solemn assembly is to be held: for they shall go away "because of (the) destruction" with which the land shall be visited, v. 6.; comp. ch. vii. 13, 16. and "the pleasant places (purchased) by their silver, nettles shall possess them."

7. *know it*:] Rather, "Israel shall know that the prophet is a fool, that the spiritual man is mad;" i. e. shall perceive that those false prophets in whom they trusted are fools and madmen; and God suffered their delusions "for (because of) the multitude of thine iniquity, and thy great hatred" to that which is good.

8. *The watchman*] The true prophet in Israel "was with my God," complied with God's will and spoke by his direction; but the false "prophet is a snare—in (rather, against) the house of his God." With v. 9. comp. *Judg.* xix. 22.

10. *like grapes*] As acceptable as grapes to the thirsty traveller in the desert; comp. *Numb.* xxv. 3.; *Ps.* cvi. 28. "and their abominations were according as they loved," i. e. as abominable as the idol-gods, the objects which they loved.

11. *from the birth,*] Rather, "so that there shall be no birth, no gestation, no conception."

13. *as I saw Tyrus,*] Is situated as pleasantly as the place of Tyre.

15. *is in Gilgal:*] Rather, "(Behold) all their wickedness in Gilgal;" it is before me; see ch. iv. 15. note.

CHAPTER X.

1. *an empty vine,*] Viz. which casteth its grapes; but perhaps the meaning is, a vine that spreads forth, a productive vine "bringing forth fruit unto himself," i. e. acquiring worldly wealth and prosperity, according to the abundance of which Israel hath increased his idolatrous "altars" and "images."

2. *Their heart is divided;*] Viz. between God and their idols; "he (God) shall break," &c.

3. *no king,*] They shall soon be brought to exclaim, We are deprived of our king "because we feared (reverenced) not the Lord;" and if even we had a king, "what could a king do for us" in our state of captivity and depression?

4. *judgment*] Viz. of God; punishment which will be as common among them as noxious weeds in the field, in consequence of their perjuries. And "the inhabitants of Samaria," i. e. the Israelites, shall be confounded because of their idolatry, v. 5.; and shall be carried into Assyria, v. 6.; comp. ch. iv. 15. v. 13. viii. 5, 6.

7. *is cut off*] Meaning, will be cut off, and disappear like the foam upon the waters, referring, as is generally thought to Hosea; 2 Kings xvii. 6—19. and "the high places (the idolatrous temples of Beth-Aven, the cause of) the sin of Israel, shall be destroyed," &c. v. 8.; see v. 5.; Isa. ii. 19.; Luke xxiii. 30.

9. *they stood:*] In battle array against the Benjamites; ch. ix. 9.; Judg. xix.

10. *the people*] The nations, the Gentiles "shall be gathered against them, when they shall bind," rather, "when they are chastised for their two iniquities," i. e. for the calves in Dan and Bethel; comp. the margin. Under an image taken from husbandry in v. 11. is represented the gentleness with which God trained up Ephraim or Israel; "but I passed over her fair neck," rather, "but I will cause her neck to pass under the yoke; I will make her to carry the rider," as oxen carry the husbandman who guides and directs them; "Judah shall plow," i. e. shall be the husbandman who uses the trained heifer, in other words, Judah shall have the pre-eminence.

12. *Sow, &c.*] The same imagery is continued, and the meaning is, employ yourselves in works of justice and goodness; Jer. iv. 3. "Rain righteousness," i. e. till by his grace he enables you to bring forth the fruits of righteousness: for you have hitherto reaped the just recompense of iniquity, and "have eaten the fruit of lies," of your falsehood, or perhaps only a vain and

deceitful reward; "because thou didst trust in thy way," in thy own purposes and proceedings.

14. *Therefore shall a tumult, &c.*] The reference here is to some event not recorded in Scripture.

15. *in a morning*] Suddenly, unexpectedly; *Isa.* xvi. 14.; comp. *2 Kings* xvii. 4.

CHAPTER XI.

1. *was a child,*] Viz. in the early age, and as it were infancy of the Jewish state, I redeemed them from Egypt; see *Matt.* ii. 15. note.

2. *As they called*] The more the prophets invited them to serve God the more disobedient they became; revolting to idolatry. God having denominated Israel his son, likens himself to a tender nurse, *v.* 3, 4. Yet, says he, "they knew not that I healed them," did not consider that I was the author of their happiness and safety.

4. *cords of a man,*] With such cords as are proper to draw men; meaning, I used the kindest and most suitable means to draw them to myself; I acted like those "that take off the yoke (that was) on their jaws," I freed them from the bondage of Egypt, "and I laid meat unto them," I sustained them in the wilderness.

5. *He shall not, &c.*] As a nation they shall not again flee into Egypt for refuge, but shall be captives to the king of Assyria, "because they refused to return" to me, notwithstanding the many calls made to them, *v.* 2, 7.

6. *his branches,*] Either his villages, or his valiant defenders, "because (of the wickedness) of their own counsels." With *v.* 7. comp. *v.* 2. ch. iv. 16.

8. *deliver thee,*] Rather, "how shall I deliver thee up, O Israel?" i. e. how shall I be able to abandon thee to desolation? comp. *Gen.* xix. 24.; *Deut.* xxix. 23. and *Gen.* vi. 6. note.

9. *I will not enter into the city.*] Viz. as an enemy to destroy it; but the time will come when "they shall walk after the Lord," shall become obedient to his commands; "he shall roar like a lion," God shall proclaim his commands to them; *Isa.* xxvii. 13.; *Joel* iii. 16.; *Amos* i. 2. and, though they will hear his voice with fear and trembling, he will "place them in their houses," i. e. restore them to their native land, *v.* 11. But at present Ephraim is false to me, "but Judah yet ruleth with God," yet order and conduct themselves by the commands of God, "and is faithful with the saints," as were the patriarchs of old; or as in the margin, "with the Holy One," i. e. faith in adhering to God, *v.* 12. But the verse is very obscure.

V. 9—12. doubtless were partially fulfilled in the return from the Babylonian captivity, but in their fullest extent remain to be accomplished by the conversion of the Jews to the Gospel, and their restoration to their own land.

CHAPTER XII.

1. *on wind,*] Pursues designs from which they can derive no substantial good; ch. viii. 7. "He daily increaseth lies and desolation," i. e. falsehoods which prove destructive to him; "and oil is carried into Egypt," to purchase an alliance with the Egyptians. With v. 2. comp. ch. iv. 1. note. With v. 3, 4, 5. comp. Gen. xxv. 26. xxviii. 13, 15. xxxii. 24. et seq. xxxv. 9, 10.; Exod. iii. 15. note.

7. *a merchant,*] Viz. Jacob, the subject of v. 3—6. is a trafficker, who, instead of keeping mercy and judgment, v. 6. loves "the balances of deceit," fraud, and deception, and oppression. As for Ephraim (the ten tribes) he boasteth of his riches, and insolently avers that "in all my labours they shall find none iniquity in me that were sin," v. 8. i. e. they shall find nothing to be severely reprehended. Then follows God's declaration in consequence of these things, v. 9. et seq.

9. *from the land of Egypt*] Viz. who brought thee out from thence, and I "will yet make thee to dwell in tabernacles," i. e. will again make thee to dwell in tents without a settled home, in a state of captivity, as thou formerly dwelt in the wilderness; for this appears to be a threatening. But some consider v. 8. as a penitent confession and resolution of Ephraim, and v. 9. as a promise of deliverance and restoration, like ch. xi. 9—12.

10. *similitudes,*] Parables and symbolical representations; viz. I have used every means to instruct and admonish you; yet "is there iniquity in Gilead?" meaning, in the affirmative, there certainly is iniquity in Gilgal; ch. iv. 15. note: "they are vanity," are addicted to vain idolatry, and their idol altars are as frequent "as heaps in the furrows of the fields." With v. 12, 13. comp. Gen. xxviii. 5. xxix. 20, 28.; Exod. xii. 50, 51.

14. *leave his blood upon him,*] Will not cleanse him from the guilt of blood shed by him, "and his reproach," &c. i. e. the Lord will recompense him for the reproach and dishonour which he hath shown towards God.

CHAPTER XIII.

1. *spake trembling,*] When he behaved with meekness and humility "he exalted himself," i. e. he was exalted among the tribes of Israel; "but when he offended in Baal," declined to idolatry, he came to destruction.

2. *kiss the calves.*] Viz. worship them; 1 Kings xix. 18.; Ps. ii. 12. notes. With v. 3. comp. ch. vi. 4.; Ps. i. 4.; Dan. ii. 35. With v. 4. comp. ch. xii. 9. note.

5. *I did know thee*] I regarded thee with kindness and favour; and "according to their pasture," i. e. according as I gave them greater abundance, the more haughty and refractory they became, and "therefore have they forgotten me," v. 6.

10. *and thy judges*] Viz. where are thy judges of whom, &c. This and the next verse refer to the election of Saul, whom God "took away in his wrath," i. e. permitted to be cut off; 1 *Sam.* viii. 5. xv. 23.

12. *bound up* ;] Is treasured up, and "his sin is hid," laid up in my memory, and shall not go unpunished, for "the sorrows," &c. v. 13. i. e. calamities shall suddenly come upon him; "he is an unwise son," for he ought to have freed himself from the bondage of sin, and not to persevere in it, which will be as pernicious to him, as delay in delivery is both to the child and the mother. But, whatever their conduct may be, I will fulfil my promise of sending a great redemption, v. 14. referring to that wrought by Jesus Christ; *Isa.* xxv. 8.; *Ezek.* xxxvii. 1. et seq.; 1 *Cor.* xv. 55. The meaning of v. 14. however, may only be that to whatever calamities the Israelites may be subjected, God in his own good time will deliver them: see note to 1 *Cor.* xv. 55.

14. *thy plagues* ;] Thy pestilence, i. e. that which will overthrow and destroy thee. "Repentance shall be hid from mine eyes," i. e. of what I have now said I will not repent; *Gen.* vi. 6. note. But since Ephraim has been so disobedient, v. 6, 12. "though he be fruitful among his brethren," though he may for a time be numerous, potent, and happy, "an east wind shall come," &c. v. 15, 16.; comp. *Jer.* iv. 11, 12.; *Ezek.* xix. 12. The Hebrew word rendered "grave," is *Sheol*, the place of departed spirits; *Gen.* xxxvii. 35. note.

CHAPTER XIV.

2. *Take with you words*,] Viz. the set form of supplication which follows. "Take away—so will we render the calves of our lips," i. e. figuratively, instead of sacrifices of calves and bullocks we will offer our praises and thanksgivings. We will not confide in Asshur (Assyria) to save us, neither will we "ride upon horses," depend upon cavalry; comp. *Deut.* xvii. 16. nor addict ourselves to idolatry, for in thee the destitute find mercy, v. 3.

4. *I will heal*] Will cure the wounds occasioned by your backslidings. God here returns an answer to their supplications, promising them many signal favours and blessings.

7. *They that dwell under his shadow*] Israel's shadow, meaning the Israelites "shall return" to their own land. Many explain it, "They shall return, sitting under his shadow," i. e. the shadow of the Almighty.

8. *I am like, &c.*] I, the Lord, have heard and observed him, and am become "like a green fir tree" to him; i. e. I will afford him shade and shelter, and protection; *Ps.* cxxi. 4, 5. "from me is thy fruit found," all thy fruitfulness proceeds from me.

THE BOOK OF JOEL.

INTRODUCTION.

It is generally thought that Joel was contemporary with Isaiah, but of his family and condition nothing certain is known. His prophecies are directed to the people of Judah; and he foretels the calamities which were coming upon them, exhorts them to repentance and reformation, as the means of removing their afflictions, and comforts them with the promise of the conversion of the Jews, of the restoration of their kingdom, and of the destruction of their opponents.

CHAPTER I.

2. *Hath this*] Viz. the dearth spoken of v. 4. et seq. meaning, hath such a famine occurred in your days, or in the days of your fathers? No; for it is of such extent as deserves to be commemorated through all subsequent ages; v. 3.

4. *the palmer-worm*] It is not ascertained what particular creatures are here intended, and some think that different species of locusts are meant, and others that these four names merely designate locusts in their different stages of existence. That this prophecy was fulfilled in its literal sense there can be no doubt, though history is silent on the subject; but many are of opinion that it had a secondary sense, and foretold under the image of locusts the numerous armies of the Chaldeans, and the destruction caused by their invasion. Both senses may certainly be admitted.

5. *because of the new wine*;) Because through the depredations of the locusts there will be no new wine or must for your indulgence; v. 10.

6. *a nation*] Viz. the locusts; ch. ii. 2, 25.; comp. *Prov.* xxx. 25. "is come up," the past time being used to denote the certainty of the event; comp. *Rev.* ix. 8.

7. *He*] Viz. the nation of locusts has destroyed my vine; therefore "lament like a virgin," &c. v. 8. i. e. a virgin having lost him to whom she was betrothed; for they have caused such

a general devastation that there is not enough to supply the offerings for the house of the Lord, *v.* 9—12.

12. *because joy, &c.*] Rather, “surely joy is withered away,” &c. *i. e.* grief and sadness universally prevail; or perhaps all the fruits of the earth, the cause of joy, are destroyed, *v.* 16.

15. *the day of the Lord*] The day of divine vengeance; *Isa.* xiii. 6.

19. *the fire*] The heat and drought; or perhaps figuratively, the consuming plague of locusts, *v.* 20. *ch.* ii. 3.

CHAPTER II.

1. *the day of the Lord*] Of divine vengeance; “a day of darkness,” &c. *v.* 2. *i. e.* a day of great sorrow and calamity, *v.* 11.; *ch.* i. 15.; *Amos* v. 18. By “a great people” are meant the locusts, *ch.* i. 6. note. With *v.* 3. *comp.* *ch.* i. 19.

4. *The appearance*] That the locust bears a resemblance to the horse has been often observed; *comp.* *Rev.* ix. 7. With *v.* 5. *comp.* *Nah.* iii. 2.

6. *shall gather blackness.*] All faces shall exhibit signs of sorrow and mourning.

8. *shall not be wounded.*] Referring, as some suppose, to the hardness of the skins by which the locust is covered, but more probably to the utter uselessness of any means for effecting their destruction.

10. *the sun, &c.*] The clouds of locusts are often so immense that this is literally true; but some understand it figuratively for the consternation which shall prevail among the princes and rulers; *Isa.* xiii. 10.

13. *repenteth him of the evil.*] He is so “gracious and merciful,” &c.; *Exod.* xxxiv. 6.; *Ps.* lxxxvi. 5. that he willingly abstains from the infliction of evil, *i. e.* whenever he can consistently with his wisdom and justice; *Gen.* vi. 6. note; and who knows whether he will not do so now, if he sees you penitent, *v.* 12. “and leave a blessing behind him,” *i. e.* as the next clause shews, such a blessing of plenty as will furnish offerings unto the Lord, *v.* 14.; see *ch.* i. 9.

16. *gather the children, &c.*] Meaning, let there be no excuse for not attending the temple of the Lord on account of children, or of the day of marriage.

17. *between the porch, &c.*] In the open court just before the porch of the temple, where the altar of burnt-offerings stood; *2 Chron.* viii. 12. “Wherefore,” &c.; see *Ps.* xlii. 10. lxxix. 10.

18. *be jealous*] Will manifest his zeal for his land, will “pity his people,” and avert the evil, *v.* 19. and remove “the northern army,” *v.* 20. *i. e.* the locusts, *v.* 2. All these particulars concerning the locusts accord with the fact.

V. 21—27. describe the happy effects which will follow when the Lord shall be “jealous for his land,” *v.* 18.; *comp.* *James* v. 7. note.

28. *afterward,*] The same as "those days," v. 29. *i. e.* in the times of the Messiah. That this prophecy, at least in part, foretells the effusion of the Holy Spirit, is clear from *Acts* ii. 17. et seq. where see the notes.

32. *and in the remnant*] Rather, "even among the remnant," &c. *i. e.* among those who obey the call and embrace the Gospel, both Jews and Gentiles.

CHAPTER III.

1. *in those days,*] The times spoken of before, ch. ii. 28—32. but to what period of those times the following prophecy relates, is quite uncertain. It is evident, however, that it respects a period when God will deliver the Jews from their oppressors, restore them to their own land, and bring destruction upon their enemies in some decisive battle; and it seems probable, from many parts of it, that it has not yet been fulfilled, at least in its entire extent, but that it has reference to the latter ages of the Gospel times, when the general restoration of the Jews shall take place, and a glorious state of the church shall commence.

2. *of Jehoshaphat,*] As there is no such valley, it is probably a symbolical name for the place where the Lord will execute judgment upon the enemies of his people; and the word denotes *the judgment of God, or God will judge.*

3. *cast lots*] Have divided my people among themselves by lot to be their slaves; "and have given a boy," &c. *i. e.* have given one of the captive boys of my people to a harlot as the price of gratifying their lust, and a girl as the price for wine.

4. *recompense me,*] If you allege that you are only retaliating for the evils which you have suffered from my people, I will speedily recompense this upon your own head; "because ye have taken my silver," &c. v. 5. *i. e.* because you have seized and violently taken away the things dedicated to me, and have sold my people for slaves, v. 6. I will restore them, v. 7. and punish you, v. 8.

9. *Prepare war,*] Ironically, prepare, ye Gentiles, for this great conflict; assemble all your forces, v. 10, 11. go up to the place of battle, "for there will I sit to judge," &c. v. 12.

13. *Put ye in the sickle,*] Addressing the angels, the executioners of the divine commands; comp. *Matt.* xiii. 39, 41.

14. *the valley of decision:*] Rather, "of excision, or destruction," meaning the same as the valley of Jehoshaphat, v. 2, 12. With v. 15. comp. ch. ii. 10. It is probable that v. 16, 17. refer to some yet future events, when, "in that day," v. 8. a happy and glorious state awaits the Church, v. 18—21.; comp. v. 1. note; *Amos* i. 2. note.

THE BOOK OF AMOS.

INTRODUCTION.

IN the first verse Amos gives an account of the time when he prophesied, and of his rank and condition in life. He chiefly addresses the kingdom of Israel, but denounces judgments against the kingdoms that bordered on Palestine; and while predicting the captivity and destruction of Israel, he announces that God would not utterly destroy Jacob, but would build again the tabernacle, that is, the kingdom of David, and erect the Messiah's kingdom.

CHAPTER I.

1. *among the herdsmen*] Viz. who was a herdsman or shepherd of Tekoa; and this form of expression probably implies that a great or principal shepherd, an occupation anciently of importance and dignity. The earthquake here mentioned seems to be the same as that referred to by Zechariah xiv. 5.

2. *will roar*] The Lord, whose habitation is in Zion, will denounce terrible judgments, and display his power in executing vengeance; so *Joel* iii. 16.; comp. *Jer.* xxv. 30.

3. *For three transgressions, &c.*] Viz. because of the many transgressions of Damascus; ch. ii. 1, 4, 6.; *Prov.* xxx. 15, 18, 21. note: "because they have threshed," &c. referring to the history in 2 *Kings* x. 32, 33. xiii. 3—7. The allusion is to the threshing-wain, which moved on wheels having teeth to beat out the corn; *Isa.* xli. 15. By "fire," v. 4. God's judgments are intended, ch. ii. 5.; *Ps.* lxxviii. 63.; *Ezek.* xxx. 8.

5. *the bar*] Viz. the gates and fortifications: "the house of Eden;" Hebrew, "Beth-eden," a name probably of the valley of Damascus, called before "the plain of Aven."

6. *the whole captivity*,] Meaning, they took away a vast multitude of captives; comp. v. 9.; 2 *Chron.* xxi. 16. xxviii. 18. and 2 *Kings* xviii. 8.; *Jer.* xlvii. 4.; *Joel* iii. 6. With v. 8. comp. *Ps.* lxxxii. 14.; *Jer.* xxv. 20. xlvii. 5.; *Zeph.* ii. 4.; *Zech.* ix. 5.

9. *the brotherly covenant* :] The league and friendship begun between David and Hiram, king of Tyre; 2 *Sam.* v. 11. and continued by Solomon; 1 *Kings* v. 1. ix. 11.; comp. *Isa.* xxiii. 1. et seq.

11. *did pursue*] Viz. with hatred, did persecute "his brother" Jacob. The Edomites were bitter enemies to the Israelites; comp. *Jer.* xlix. 7.; *Ezek.* xxv. 12. xxxv. 2.

13. *ripped up, &c.*] Comp. 2 *Kings* viii. 12. xv. 16.; *Jer.* xlix. 1.; *Zeph.* ii. 8. In v. 14. great misery and devastation are represented under the image of a tempest; see *Isa.* v. 26.; *Jer.* xxxv. 30.; *Dan* xi. 40. All the countries here mentioned were subdued by the Chaldeans.

CHAPTER II.

1. *burned, &c.*] Probably referring to some particular insult and indignity offered to the remains of the king of Moab; but see 2 *Kings* iii. 27.; and comp. *Jer.* xlviii. xlix.; *Ezek.* xxv. 1. et seq.; *Zeph.* ii. 8.

2. *fire*] Ch. i. 4. note; "with the sound of the trumpet," i. e. amidst the tumults of war. By "judge," v. 3. are meant the rulers or magistrates; comp. *Jer.* xlviii. 1. et seq.

4. *For three, &c.*] Ch. i. 4. note: "their lies," i. e. their idols; *Hos.* vii. 3.

6. *they sold*] Or, "they sell," &c. i. e. pervert justice, and condemn the righteous for a small bribe; ch. viii. 6. and "pant after the dust," &c. v. 7. desire to heap dust upon the head of the poor man; i. e. they willingly afflict and oppress him; for to cast dust upon the head was a token of grief and misery. They "turn aside the way of the meek," misrepresent the conduct of the humble, pervert their cause: "and a man, &c.—to profane my holy name," i. e. so that they dishonour me, act profanely towards me; *Ezek.* xx. 9, 39. xxiii. 41.

8. *lay themselves, &c.*] They detain garments taken to pledge, which was forbidden; *Exod.* xxii. 26. and lie down upon them "by every altar" of their idols; "and drink the wine," &c. i. e. partake of banquets provided by the fines which men were unjustly condemned to pay, and this, too, "in the house of their (idol) god." With v. 9, 10. comp. *Numb.* xiii. 32. xxi. 24.; *Josh.* xxiv. 8. and *Exod.* xii. 51. With v. 11, 12. comp. *Numb.* vi. 1—3.; *Isa.* xxx. 10.

13. *I am pressed, &c.*] I am weary with bearing your transgressions; but the active sense seems preferable, "I will press your place, as a cart full of sheaves presseth;" i. e. I will severely punish you; so the margin. And in consequence all the efforts of the swift, the strong, and the mighty to obtain security shall prove ineffectual, v. 14—16.

CHAPTER III.

1. *the whole family*] The whole nation or people of the Israelites.

2. *You only have I known*] Viz. have I approved and chosen for my peculiar people. The general sense of the similes which follow is, that as it is impossible for two to walk together, except they be agreed, for a lion to roar when he has no prey, &c. so is it for calamities to befall without the will and especial direction of Divine Providence, v. 3—6.

5. *shall one take up, &c.*] Will any one, who has set a snare, take it up before it has caught any thing? Some explain it thus, "will a snare spring from the ground when it hath not taken any thing?" alluding to some kind of trap or snare: meaning, as this will not be the case, so there will not be evil in the city without the Lord's direction, v. 6.

6. *Shall a trumpet, &c.*] Shall it sound an alarm, give the signal of an enemy's approach; Jer. iv. 5. "Shall there be evil," &c. not the evil of sin, but of calamity and trouble, without its being the infliction of the Lord? Certainly not; and moreover "the Lord God will do nothing, but he revealeth his secret," &c. v. 7. i. e. with respect to the evil before spoken of, v. 6. he will do nothing without revealing to his prophets his counsel, what he has decreed concerning it.

8. *The lion, &c.*] As a lion when it roareth excites dread, so when God speaks the prophets must proclaim his words.

10. *they know not*] Do not approve; are unwilling to do right, "who store up violence," &c. i. e. treasure gotten by violence and robbery.

12. *corner of a bed,*] Viz. who indolently repose on beds and couches. The comparison is, that few of them shall be saved, like the poor remains of his flock which a shepherd has saved from the ravages of a lion or wolf.

13. *Hear ye,*] Viz. ye prophets, and testify that, when I punish the transgressions of Israel, I will not spare the places dedicated to idolatry, v. 14. nor the habitations of the rich and luxurious, v. 15.

CHAPTER IV.

1. *ye kine*] Luxurious and insolent oppressors; Ps. xxii. 12. The Lord "will take you away with hooks," &c. v. 2. i. e. as the fisherman takes fish out of the river; "and ye shall go out at the breaches," v. 3. i. e. shall attempt to escape at every opening, like fishes through the breaches of a net, "and ye shall cast them," rather, "ye shall be cast into Harmon," or "Armenia."

4. *Come, &c.*] A severe irony; come, practise your idolatrous

rites; "for this liketh you," v. 5. rather, "for this ye love to do."

6. *cleanness of teeth*] Descriptive of a famine. The next verse describes what occurred by a special interference of Providence.

8. *two or three cities*] Viz. the inhabitants wandered, &c. and various other calamities have been inflicted, and yet no reformation ensued, v. 9, 10, 11.

12. *Therefore thus will I do unto thee,*] i. e. continue to multiply these judgments upon thee; or thus will I treat thee as I said, v. 2, 3. "and because I will do this unto thee, prepare to meet thy God," i. e. to meet the dreadful judgments which he is about to execute, for he who hath denounced them is the almighty Creator and Governor of the world, the Lord of Hosts, v. 13. As the only fit preparation must be by penitence and reformation, it is evidently implied that Israel should prepare by deep humiliation and newness of life to meet the judgments of their God. But some understand it as a taunt, viz. prepare to oppose God and resist his judgments if thou canst, but remember that he is the great and omnipotent Creator.

CHAPTER V.

1. *against you,*] Over you, or concerning you. By "the virgin of Israel" is meant the people or kingdom of Israel, who are "forsaken upon their land," like a helpless infant who has none to raise it up.

3. *that went out, &c.*] Viz. out of which a thousand armed men were wont to march out to battle.

4. *ye shall live:*] Shall be happy and prosperous, v. 6, 14. With v. 5. comp. ch. iv. 4. By "the house of Joseph," v. 6. are meant the ten tribes, sometimes called Ephraim, the son of Joseph, because that was the chief tribe amongst them.

7. *to wormwood,*] Or "hemlock;" a figurative expression for perverting justice.

8. *the shadow of death*] Viz. night; "that calleth the waters," &c. i. e. that causeth the waters to be raised from the sea, and to descend in rains; ch. ix. 6.; comp. *Job* ix. 9. note.

10. *They*] The persons referred to v. 7, 11, 12. "hate him that rebuketh in the gate," i. e. him who administers justice impartially.

11. *your treading*] As you trample upon the poor, and "take from him burdens of wheat," i. e. extort gifts or rewards from him, you may build houses, but you shall not inhabit them, &c.

12. *they afflict*] Rather, "ye who afflict the just, who take a bribe, and turn aside," &c. On this account "the prudent shall keep silence in that time," v. 13. because complaint can do no good in such "an evil time."

14. *as ye have spoken.*] He will be in reality with you, as you boast he is; and "will be gracious unto the remnant of Joseph,"

v. 15. *i. e.* to the house of Israel, v. 6. By "the day of the Lord," v. 18, 20. is meant the time of the divine vengeance; *Joel* i. 15.

21. *smell*] Figuratively, for I will take no delight in your solemn assemblies; *Gen.* viii. 21. note; comp. *Isa.* i. 11.; *Jer.* vi. 20.; *Hos.* vi. 6. viii. 13.

24. *run down as waters,*] Let justice have a free and uninterrupted course; *Isa.* xlviii. 18. V. 23, 24. are to be understood comparatively, viz. Do not attend so much to the external rites of religion as to justice and righteousness; *Hos.* vi. 6. note. With v. 25—27. comp. *Acts* vii. 42, 43. notes.

CHAPTER VI.

1. *that are at ease*] Who live fearless and securely in Jerusalem; the denunciation being directed against the whole nation, both Israel and Judah. Zion and Samaria are said to be "named chief of the nations," probably meaning which are reputed the chief cities among the surrounding nations.

2. *be they better*] Are they in any way superior to "these kingdoms of Israel and Judah?" I ask this of you. "Ye that put far away the evil day," who flatter yourselves that the time of the divine vengeance is far removed, "and cause the seat of violence to come near," v. 3. *i. e.* who omit no opportunities of perverting the seat of justice into a seat of oppression.

5. *like David;*] The context proves that this refers to instruments of music applied to purposes of intemperance, wantonness, and riot, not to such as are appropriated to the service of God; see 1 *Chron.* xxiii. 5. By "Joseph," v. 6. is meant the kingdom of Israel; ch. v. 6. note.

7. *with the first*] Viz. they shall be first carried away captive, as was the case with the house of Israel. "That stretched themselves," *i. e.* they shall no longer repose indolently on couches at their banquets.

10. *a man's uncle*] Viz. any relation who may remain shall take him up; "and he that burneth him," &c. *i. e.* the undertaker who performs this office; 2 *Chron.* xvi. 14.; *Jer.* xxxiv. 5. "shall say unto him that is by the sides of the house," rather, "in the innermost parts of the house," &c. The last clause seems intended to describe the greatness of their calamity, when they durst scarcely open their lips.

12. *upon the rock?*] The steep and craggy cliff: comp. ch. v. 7. note. By "horns," v. 13. are meant figuratively, strength and authority; 1 *Sam.* ii. 1.; *Psa.* lxxv. 10.

14. *a nation,*] Viz. the Assyrians, who "shall afflict you from the entering in of Hamath," the northern border of the country "unto the river of the wilderness," *i. e.* Besor, called also "the river of Egypt," on the southernmost border of Judea; *Gen.* xv. 18.; *Numb.* xxxiv. 8.; 1 *Kings* viii. 65.

CHAPTER VII.

1. *the king's mowings.*] Perhaps the portion levied by the king as a tax; but the meaning is doubtful; comp. *Joel* i. 4.

2. *by whom*] If thou thus afflict Jacob, by whose help shall he arise to happiness and prosperity, "for he is small," reduced to a mean condition by thy judgments; so *v.* 5. With *v.* 3. comp. *v.* 6.; *Gen.* vi. 6. note.

4. *called to contend*] Commanded fire to be the instrument of his vengeance; "and it devoured the great deep;" a metaphorical expression denoting the greatness of the consumption it occasioned.

8. *pass by them*] Meaning, I will no more pass over their iniquities; I will not again pardon them. By the image of a plumb-line is represented that the country is devoted, and as it were measured out, to destruction; 2 *Kings* xxi. 13.; *Isa.* xxviii. 17.

9. *the high places of Isaac*] Places dedicated to idolatry by the ten tribes, called here Isaac, as in the next clause they are called Israel. The fulfilment of the threat in the last clause is related 2 *Kings* xv. 8, 10. xvii. 5. et seq.

10. *the priest*] The idolatrous priest of Bethel, who in *v.* 11. misrepresents the words of Amos, which were concerning the house of Jeroboam, not Jeroboam himself.

14. *no prophet,*] Viz. from my birth, or not of the race of the prophets, for the words must be taken with some limitation; "neither was I a prophet's son," i. e. not brought up in the schools of the prophets; 2 *Kings* ii. 5. iv. 38. "Sycamore fruit," a kind of fig; comp. *ch.* i. 1.

16. *drop*] *Ezek.* xx. 46. xxi. 2.; comp. *v.* 9. note. By "a polluted land," *v.* 17. is meant a foreign land; *Ezek.* iv. 13.; *Hos.* ix. 3.

CHAPTER VIII.

1. *of summer-fruit.*] Consequently quite ripe, under which figure is significantly pointed out that Israel was now ripe for destruction, and that their end was approaching as rapidly as the decay of ripe fruit. With *v.* 2. comp. *ch.* vii. 8. note.

3. *of the temple*] Viz. at Bethel and other idolatrous places; but many render it, "the songs, or the singing-women of the palace shall howl in that day."

4. *even to make, &c.*] Even so as to make them fail, cease to exist; and they are so avaricious that they grudge the time devoted to the solemn feasts, and make use of deceitful balances, *v.* 5.; where "may set forth wheat," means, may expose it for sale; see *Numb.* x. 10.; *Hos.* xii. 7. With *v.* 6. comp. *ch.* ii. 6. note.

7. *by the excellency of Jacob,*] Viz. by himself; *ch.* iv. 2.

vi. 8.; *Ps.* lxxviii. 34. "Surely I will never forget any of their works," but will punish them as they deserve; *Isa.* xliii. 25.; *Hos.* viii. 13. The expressions in *v.* 8, 9. seem to be a figurative description of the misery caused by the punishment which will overwhelm the land like an inundation, and cause an universal gloom and sadness as if the sun were to go down at noon; *Isa.* xlii. 10. lix. 9, 10. With *v.* 10. comp. *v.* 3.; *Isa.* xv. 2.; *Jer.* vii. 29.

11. *a famine*] Viz. as explained in the last clause, a spiritual famine, during which there will be no prophet to feed their souls. They shall seek the bread of life, the word of the Lord, without being able to find it, *v.* 12. and the young "shall faint for thirst," i. e. through spiritual thirst for the waters of life; *v.* 13.

14. *by the sin of Samaria,*] By their idols, which were the cause of sin in Samaria. "The manner," i. e. the mode of worship, here put metonymically for the object of it, and meaning, that the god who is the object of worship at Beer-sheba liveth.

CHAPTER IX.

1. *upon the altar:*] Not surely any idol-altar, but that in the temple at Jerusalem, from which place he gave the following command and denunciation concerning the kingdom of Israel. "Smite the lintel," &c. i. e. in token that the Lord was about to inflict a severe blow; "and cut them in the head," i. e. declare that a mortal wound will be inflicted upon all the chief men in Israel; or as the Hebrew may perhaps be better rendered, "Smite, &c.—for I will cut them in the head, and I will slay the last of them;" i. e. the lowest of the people, so that "he that fleeth (that attempts to fly) shall not flee away," and escape.

2. *into hell,*] This and the two following verses express in a figurative manner, that whatever efforts they may make to escape will be ineffectual, that they will find no place of refuge from the wrath of the Lord. With *v.* 5. comp. *ch.* viii. 8.; *Isa.* xlii. 1.

6. *his stories*] *Ps.* civ. 3. "and hath founded his troop in the earth," i. e. probably the whole corps or race of animals; but whatever may be the precise meaning of these words, this verse describes the immensity of the divine power.

7. *Are ye not, &c.*] The sense is, In consequence of your sins you are become to me like the Ethiopians, and you may in vain plead that I have brought you up out of the land of Egypt, for I have acted in the same way towards the Philistines and Syrians, and yet my judgments are denounced against them.

9. *yet shall not the least, &c.*] Not a single good grain, that is, one who after sifting shall be approved, shall be suffered to perish; or perhaps, not one of them, however humble, shall

escape this sifting; and though a remnant shall be preserved, *v.* 8. yet all the sinners shall be destroyed who say, "The evil shall not overtake nor prevent us," *v.* 10. *i. e.* shalt not come upon us unexpectedly; *ch.* vi. 3.; *comp.* *Matt.* iii. 12.

11. *In that day*] *Viz.* when I sift the house of Israel; *comp.* *Acts.* xv. 16, 17. notes.

13. *shall melt.*] Shall flow as it were with oil, wine, &c. As the former verses predict the conversion of the Jews to Christ, and the call of the Gentiles, so this figuratively describes the happiness of the Gospel times; and *v.* 14, 15. foretel the restoration of Israel, which, in its fullest sense, remains to be accomplished.

THE BOOK OF OBADIAH.

INTRODUCTION.

THOUGH it cannot be exactly ascertained when this prophet flourished, it seems probable that he prophesied a little after the destruction of Jerusalem by Nebuchadnezzar; because he denounces judgments upon the Edomites on account, as it should seem, of their taunts and insults over the fallen and captive Jews. But whenever this prophecy was written, what relates to Edom has been fulfilled, as *v.* 17. et seq. has been in part by the return of the Jews from captivity; see note there.

1. *The vision*] *Isa.* i. 1. note. "An ambassador is sent," *i. e.* the Lord instigates the heathen to rise up against Edom; *Jer.* xlix. 14. which is said to be made "small," *v.* 2. because Idumea was of small extent and reputation compared with many of the neighbouring nations.

4. *among the stars,*] An hyperbolical expression denoting a nest or habitation upon the highest mountains, which seem to reach up to the stars; *Jer.* xlix. 16.

5. *If thieves, &c.*] Even thieves would not have plundered thee of every thing, nor would grape-gatherers have taken all thy grapes, but thou art entirely cut off, every thing is "searched out," even the most hidden is "sought up," and carried away, *v.* 6.; *Jer.* xlix. 9.

7. *men of thy confederacy*] Thy allies and confederates "brought thee even to the border" of thy land, and there treacherously deserted thee, leaving thee a prey to thy enemies: "there is none understanding in him," *i. e.* in Edom; for "shall I not," &c. *v.* 8. meaning affirmatively, for I will in that day of my vengeance against him, "destroy the wise men out of Edom," &c.; *Jer.* xlix. 7.

9. *the mount of Esau*] Seir; or perhaps generally, the mountainous region of Idumea. With *v.* 10. comp. *Gen.* xxvii. 41.; *Amos* i. 11.

11. *on the other side,*] Instead of assisting thy brother Jacob

"thou stoodest on the other side" against him, and didst join with the Chaldeans, "the strangers that carried away captive his forces," &c. ; comp. *Joel* iii. 3. But "thou shouldest not have looked (*i. e.* with delight) on the day of thy brother," &c. *v.* 12. With *v.* 15. comp. *Ezek.* xxxv. 15. ; *Joel* iii. 14.

16. *as ye have drunk*] As you Edomites have feasted in triumph when Jerusalem was overthrown, "so shall all the heathen drink—yet they shall be as though they had not been," *i. e.* shall be utterly destroyed. But some think the prophet in this verse addresses his people, the Jews.

17. *deliverance,*] The Jews shall yet be delivered and restored to Zion, "and there shall be holiness," *i. e.* Zion shall again be sanctified by the performance of religious services; and the Jews when restored to their own land "shall be a fire," *i. e.* shall destroy "the house of Esau," the Edomites, *v.* 18, 19. and other enemies, *v.* 20. This is clearly a prophecy of the return from the Babylonish captivity; but it seems also to refer to the future restoration of the Jews, and the destruction of their enemies.

19. *they of the plain*] Viz. the Jews adjacent to the Philistines. It is not ascertained what place is intended by "Sepharad," *v.* 20. but these captives on their return "shall possess the cities of the south" of Judea; "and saviours shall come up," &c. *v.* 21. *i. e.* there shall be deliverers who will vanquish their enemies.

THE BOOK OF JONAH.

INTRODUCTION.

JONAH is generally considered as the oldest of the prophets whose writings are extant, having flourished, as is supposed, in the reigns of Joash and Jeroboam, the second king of Israel. With the exception of the sublime hymn in the second chapter, the book is a simple narrative, the scope of which is to demonstrate the divine long-suffering and forbearance towards sinners, and to furnish a typical prophecy of our Saviour's death and resurrection; *Matt.* xii. 39, 41. xvi. 4. ; *Luke* xi. 29.

CHAPTER I.

3. *to flee*] The reason for Jonah's declining the mission, since Scripture is silent, can only be conjectured. "From the presence of the Lord," *i. e.* from the place where God manifested himself by revealing his word to Jonah, *v.* 1.

5. *the sides of the ship;*] Probably a kind of cabin at one of the ship's sides. The master of the ship awoke him, and desired him to invoke his God, as they had invoked their gods, *v.* 6.

7. *let us cast lots,*] It was anciently the opinion that the will and mind of Divine Providence might be discovered in this way.

12. *for I know, &c.*] I am assured that it is on account of the great sin of which I have been guilty in disobeying God. The men endeavoured to avoid so dreadful an alternative, but being unable, *v.* 13. "they cried unto the Lord," *v.* 14. probably because they were convinced that the God whom Jonah worshipped had raised this tempest against them. It would seem from *v.* 16. that they became on this occasion converts to the true God. With *v.* 17. comp. *Matt.* xii. 40. note.

CHAPTER II.

1. *Then, &c.*] From the contents, especially *v.* 6, 9. this evidently appears to have been Jonah's devout ejaculations *after* being cast "out of the fish's belly;" comp. *v.* 10.; but doubtless

while in it he cried unto the Lord, *v. 2.* In all this it must be borne in mind that the whole transaction was miraculous.

2. *of hell*] Hebrew, *Sheol*, the region of departed spirits; so the fish's belly is figuratively called. With *v. 3.* comp. *v. 6.*; *Ps. xlii. 7. lxix. 1.*

4. *cast out of thy sight*;] Out of thy regard; rejected by thee; *Ps. xxxi. 22.*

6. *to the bottoms of the mountains*;] Which have their foundations in the sea; *Ps. xviii. 16. xxiv. 2.* "the earth with her bars," &c. *i. e.* the earth seems to enclose me in as it were with bars, so as for ever to prevent any egress, yet thou, O Lord, hast rescued me "from corruption," rather, "from destruction."

8. *forsake their own mercy.*] Forsake the source of mercy to them; forsake Him who alone is able to show mercy. "Lying vanities," *i. e.* idols; *Ps. xxxi. 7.* With *v. 9.* comp. *Ps. iii. 8. l. 14, 23. lxviii. 20. cxvi. 17.*

10. *And the Lord spake*] Viz. previously, *v. 1.* note; and the verse may perhaps be rendered, "Now the Lord had commanded the fish, and it vomited out Jonah;" comp. *ch. iv. 5.* note. At least the meaning is without reference to time, that his wonderful preservation and escape were alone owing to the will and interposition of Divine Providence.

CHAPTER III.

2. *preach, &c.*] Rather, "proclaim unto it the proclamation which I shall speak unto thee;" namely, that which follows in *v. 4.* The denunciation, as is evident from the sequel, was conditional, viz. Nineveh would be overthrown unless the people should repent; comp. *Gen. xx. 3, 7.*; *Jer. xviii. 8.*

3. *of three days' journey.*] Viz. in compass; reckoned about sixty miles.

5. *believed God,*] How the Ninevites were induced to believe the proclamation made by the prophet of God we are not told; but probably the fame of the wonderful works God had wrought for the Israelites had reached that city, and they might infer that he was irresistible. Such a belief was not incompatible with polytheism.

8. *let man and beast be covered with sackcloth,*] Meaning domestic beasts, such as horses, mules, and camels, which were to be covered in token of public mourning and humiliation. With *v. 9.* comp. *Joel ii. 14.*; and with *v. 10.* comp. *Gen. vi. 6.* note.

CHAPTER IV.

2. *was not this*] Viz. was not this circumstance of thy willingness to repent and forgive, the subject which I both considered and spoke of when I was yet in my country, and which led me to fly "before unto Tarshish," rather, to "make haste to flee unto Tarshish; for I knew that thou art a gracious God," &c.; *Exod. xxxiv. 6.*; *Ps. lxxxvi. 5.*

3. *better for me to die than to live.*] Viz. under the imputation of a false prophet. The conduct of Jonah cannot be justified; for whatever conviction he might feel that such a change in the divine counsels would degrade the divine Majesty among the nations, the commands of God require a prompt and unhesitating obedience in the belief that, however inscrutable, they are right.

5. *So Jonah went out*] As the particulars related ch. iii. 10. iv. 1, 2, 3. seem to have happened *after* he had departed out of the city, the rendering should be, "Now Jonah had gone out of the city—and had there made himself a booth," &c. waiting to see the fulfilment of his prediction. But when it did not take effect, he was very angry, v. 1—3.

6. *a gourd,*] It is doubtful what particular plant is meant: but the expression, "God prepared" it, and its rapid growth, v. 11. imply that there was something miraculous in its production.

7. *the next day,*] Viz. after Jonah had expressed his joy of the gourd.

9. *even unto death.*] Viz. an anger sufficient to cause death; *Matt. xxvi. 38.*

11. *that cannot discern, &c.*] Meaning infants; *Deut. i. 39.*; *Isa. xv. 16.* Reckoning these at a fifth part, the city contained six hundred thousand inhabitants, besides "much cattle."

THE BOOK OF MICAH.

INTRODUCTION.

THE place of Micah's birth, and the age in which he flourished, are mentioned in the first verse. His prophecies relate both to Israel and Judah, in which he foretels their captivity and dispersion by the Assyrians, the restoration of Israel, the destruction of Assyria and Babylon, and of all the enemies of the church, the coming of the Messiah, whose incarnation, birth at Bethlehem, and offices, are plainly declared, and the establishment of Christ's kingdom over all nations, and his final triumph over all his enemies.

CHAPTER I.

1. *which he saw*] Which word of the Lord he received in prophetic vision concerning Samaria and Jerusalem.

2. *O earth,*] Probably meaning the people and lands of Samaria and Jerusalem. "From his holy temple;" from heaven, his holy habitation; *Ps.* xi. 4. called in the next verse "his place," from which he "cometh forth," i. e. exhibits his power and majesty; *Ps.* cxv. 3.; *Isa.* xxvi. 21.; comp. *Amos* iv. 13. With *v.* 4. comp. *Ps.* xcvi. 5.

5. *all this,*] This display of the divine judgments. "Is it not Samaria?" i. e. is it not the same as that of Samaria? namely, the sin of idolatry, *v.* 7.; *Hos.* viii. 5. "And what are the high places of Judah? are they not Jerusalem?" i. e. are they not such as are to be found in that city?

6. *and as plantings*] Viz. as a place fit for the planting of a vineyard; meaning that the city should be entirely destroyed, together with all her idols; "for she gathered it (i. e. her treasure from) the hire of an harlot; and they (her treasures) shall return to the hire of an harlot," *v.* 7. i. e. shall be wasted in the same way, namely, in idolatrous services. With *v.* 8. comp. *Isa.* xx. 2, 3.; *Job* xxx. 28, 29. notes.

9. *her wound*] Her destruction is inevitable; "for it is come unto Judah," i. e. her calamity extends to Judah, and reaches

even unto the gate of Jerusalem. With *v.* 10. comp. 2 *Sam.* i. 20.; *Jer.* vi. 26. notes.

11. *having thy shame naked.*] *Isa.* iii. 17. xlvii. 2, 3. "He shall receive of you his standing," *i. e.* the enemy shall receive a reward for standing before your walls, and besieging them.

12. *waited carefully*] The Hebrew is variously understood; it probably means, "though the inhabitants of Maroth earnestly longed for good, yet evil came down from the Lord (and reached) unto the gate of Jerusalem."

13. *she is*] Rather, "she was the beginning of sin," &c. *i. e.* first occasioned the sin of idolatry to be practised in Jerusalem.

15. *an heir*] Viz. an enemy shall take possession of thee, and shall come unto Adullam, a glorious place in Israel. The marginal rendering is admissible, "The glory of Israel (her rulers and great men) shall come to Adullam," *i. e.* to hide themselves as David did; 1 *Sam.* xxii. 1.

16. *as the eagle;*] Viz. when it moults its feathers; *Ps.* ciii. 5.; comp. *Isa.* xxii. 12.; *Amos* viii. 10.

CHAPTER II.

1. *work evil*] Viz. in their thoughts during the night; *Ps.* xxxvi. 4. "because," rather, "when it is in the power of their hand," *i. e.* when they have opportunity.

3. *this family*] This people; *Amos* iii. 1. "Neither shall ye go haughtily," *i. e.* it shall bow you down like a heavy yoke; for "in that day (when I devise evil against you, *v.* 3.) shall one take up a parable," &c.; *Numb.* xxiii. 7. note.

4. *he hath changed, &c.*] *i. e.* he hath removed us out of the land of our inheritance, and "turning away (his people) he hath divided our fields." But the Hebrew is ambiguous.

5. *cast a cord*] None that shall stretch out a line, *i. e.* measure by lot; meaning there will be none remaining among you to divide the land of your inheritance.

6. *that they shall not, &c.*] Rather, "seeing that they will not take shame." It is useless to prophesy to those who cannot be brought to shame for their sins.

7. *art named*] This is the correct rendering of the Hebrew, and is equivalent to "O house of Jacob, is the spirit of the Lord straitened?" are the Lord's power and disposition to show mercy diminished? "are these his doings?" are any of his doings such as to show a diminution of power or goodness? Certainly not; on the other hand, "do not my words do good," &c. are not my promises still effectual for good "to him that walketh uprightly?"

8. *of late*] Or rather, "of old;" *Isa.* xxx. 33.; *Hos.* x. 9. xi. 2. "Ye pull off," &c. *i. e.* you plunder both the upper and under garment of those who are passing in security, "as men averse from war," as quiet and peaceable men Ye have been the cause of the women of my people being carried away into captivity, and "from their children have ye taken away my glory

for ever," v. 9. *i. e.* all the privileges with which I endowed them in order to my glory. Therefore, "arise ye and depart," v. 10. *i. e.* ye shall arise and depart into captivity; "for this is not your rest," your resting-place, because, &c.

11. *and falsehood*] Rather, "of falsehood;" *i. e.* who acting falsely, shall say, &c.

12. *I will, &c.*] By reason of your iniquities I will drive away the remnant of Israel like a flock of sheep, and "the breaker," the enemy and oppressor shall come up in their sight, &c. "and the Lord on (at) the head of them," leading them into captivity, v. 13. But many understand v. 12, 13. as a promise of mercy, and of the restoration and conversion of the Jewish nation in the times of the Messiah, who may be called the breaker and their king, as breaking down all opposition.

CHAPTER III.

2. *from off them,*] Viz. off my people, v. 3. meaning, who treat them with every degree of cruelty, and violence, and oppression; *Ps.* xiv. 4.; *Ezek.* xxii. 27.

5. *that bite*] Figuratively, who speak what is pernicious and destructive, while they cry, Peace, "and he that putteth not into their mouths," who does not feed them with luxuries, "they even prepare war against him." Therefore a night of spiritual darkness shall be upon you, in which there shall be neither vision nor prophecy, v. 6. The false prophets, the seers and diviners, shall be ashamed, and "shall all cover their lips," with their mantle, in shame and confusion; *Job* xl. 4. But I, who am a true prophet, "am full of power," &c. *i. e.* am powerfully and effectively moved by the Spirit of God "to declare unto Jacob," &c. v. 8.

10. *They*] Rather, "that pervert all equity, v. 9. that build up Zion with blood," *i. e.* by wealth obtained through murder and spoliation.

11. *for reward,—for hire,*] Viz. both judges and priests pervert their offices for bribes and rewards, and the false prophets "divine for money; yet will they lean upon the Lord," profess confidence in his protection, boast of his favour. Therefore "for your sake," on your account, ye heads, &c. v. 11. shall Zion be destroyed; *Jer.* xxvi. 18.

CHAPTER IV.

1. *in the last days*] The times of the Messiah. In this chapter Micah foretells the establishment, the glory and prosperity of Messiah's kingdom, v. 1—5. the conversion and restoration of the Jews, v. 6—8. and his triumph over all his enemies, v. 9—13. V. 1—3. coincide with *Isa.* ii. 2—4. where see notes. With v. 4. comp. 1 *Kings* iv. 25.; *Isa.* xxxvi. 16.

5. *will walk*] While all people follow the idolatries of their

false religions, we will adhere to the profession of the Lord our God. This will be fulfilled when the general conversion of the Jews shall take place.

6. *In that day,*] At the time spoken of v. 1. "I will assemble her that halteth," i. e. the state of the Jews, whom God hath "driven out" and "afflicted," and will gather them from their dispersion, and form them into "a strong nation; and the Lord shall reign over them in Zion," v. 7. "And thou, O tower of the flock," i. e. Jerusalem, the strong hold and fortress of the Lord's flock, the people of Israel, "unto thee shall it come, even the first dominion," i. e. "the kingdom" of the Messiah shall commence in thee, v. 8. A prophecy of the conversion and restoration of the Jews.

9. *why dost thou cry out aloud?*] Why dost thou mourn and lament the miseries coming upon thee? "Is there no king in thee?" i. e. is not the Lord, thy king and thy counsellor, in thee, who will fulfil his promises. Thou mayest indeed be in pain because thou shalt be led captive to Babylon, but "there shalt thou be delivered," &c. v. 10. Many nations combine against thee, saying, "let our eye look upon Zion," v. 11. i. e. let us view with delight her destruction; *Lamert.* ii. 16.; *Obadiah* 12.; but they are ignorant of the Lord's purposes, who "will gather them as sheaves into the floor," v. 12. i. e. who will beat them to pieces and demolish them; *Isa.* xxi. 10. and ye, O people of Zion, shall be the instrument in the Lord's hand for their destruction; "and I will consecrate their grain unto the Lord," &c. v. 13. i. e. they shall be converted, and bring offerings to the Lord. The prophecy in v. 11—13. though it may have been already partially fulfilled, must in its fullest sense receive its accomplishment in some future event.

CHAPTER V.

1. *daughter of troops:*] Viz. O Babylonia, abounding in troops, as "daughter of affliction" is one overwhelmed with affliction; "he (Nebuchadnezzar) hath laid siege against us: they (the Chaldeans) shall smite," &c. i. e. shall cruelly and despitely treat us; *Lam.* iii. 31. This verse seems to relate to the conquest of Judea by the Babylonians; but to comfort the Jews under this and the calamities foretold in the former chapter, the prophet foretels that God had yet in store a recompense for them in the birth of Christ, whose kingdom should become at last victorious over all its enemies, v. 2. et seq.; see the notes on *Matt.* ii. 6.

2. *whose goings forth,* &c.] As the former clauses relate to our Saviour who was born in Bethlehem, and was a ruler in Israel, so this cannot properly signify any thing else than his antecedent and eternal generation. "Therefore (such being the counsels of God) he will deliver them up (i. e. the Jews) until the time that she which travaileth hath brought forth," i. e. until the Virgin Mary shall have brought forth her son, Jesus Christ; *Isa.* vii. 14.

and "then the remnant," &c. v. 3. *i. e.* the Jews who remain shall at some period of Messiah's reign be converted, and joined to the true Israel, to the church of God; "and he (the Messiah) shall stand and feed," &c. shall instruct and govern them with divine power and majesty, "and they shall abide" secure under his protection; "for now (when entered upon his government) he shall be great unto the ends of the earth," v. 4. *i. e.* his authority and glory shall be universal; *Isa.* ix. 7.; "and this man shall be the peace," v. 5. *i. e.* this Messiah before spoken of shall be the author of peace and reconciliation; comp. *Ephes.* ii. 14.; *Heb.* vii. 2.

5. *when the Assyrian*] The former clause evidently belongs to the preceding verse, as it finishes the prophecy concerning Christ, and this should begin a new paragraph, in which the downfall of the Assyrians is foretold, v. 5, 6. By "seven shepherds," &c. are meant many princes and officers; *Jer.* vi. 3. xxv. 34. who shall waste Assyria, "even the land of Nimrod in the entrances thereof," *i. e.* the desolation shall extend through all its cities: "thus shall he (*i. e.* every one of the shepherds and princes) deliver us" when the Assyrian cometh into our land, v. 6. "and the remnant of Jacob (mentioned v. 3.) shall be," &c. *i. e.* shall disseminate spiritual knowledge among many people, as dews and showers, which depend upon the will of God, not of man, distil fertility upon the earth, v. 7. and shall overcome all opposition as easily as a lion treadeth down the flocks, v. 8. These two verses show that by the Assyrian, v. 6. is meant the enemies of the Church in general.

V. 7. begins a new paragraph prophetic of the ultimate triumph of the Messiah and his spiritual kingdom.

9. *Thine hand*] Viz. O Jacob, thou shalt triumph; and "in that day (of thy triumph) I will cut off thy horses," &c. v. 10. *i. e.* I will cause thee to have no need of cavalry and chariots, nor of fortified cities and strong-holds, v. 11. V. 10, 11. are a promise of peace and security without the intervention of human means, as v. 12—14. are of the extirpation of all idolatrous practices.

14. *thy cities*.] Will so order it that thou shalt not want fenced cities, v. 11.; but many render it, "I will also destroy thy enemies."

CHAPTER VI.

1. *contend*] Enter into a controversy "before the mountains." By a bold prosopopœia the hills are invited to listen to God's controversy with his people; *Psa.* l. 4.; *Isa.* i. 2.

4. *the house of servants*;] Rather, "the slaves;" *i. e.* from a state of slavery.

5. *from Shittim, &c.*] Viz. in your journeying from Shittim to Gilgal.

6. *Wherewith, &c.*] Here the people are introduced as making answer; since we are conscious that we have sinned, how shall

we appease our offended God? v. 6, 7. To this the Almighty is represented as replying, v. 8.

7. *my first-born*] Shall I sacrifice my children, what is dearest to me, in order to effect a reconciliation? The answer of the Deity is, No! moral obedience is better than such sacrifices, v. 8. *Hos.* vi. 6.

9. *the man of wisdom*] Viz. the religious man "shall see thy name," i. e. will perceive God's authority when he crieth unto the city: "hear ye the rod," i. e. figuratively, listen to the punishment denounced against sin, and consider "who hath appointed it." But the verse is very obscure. In v. 9—16. God remonstrates with his people. With v. 10—12. comp. *Prov.* xi. 1. xx. 10.; *Hos.* xii. 7.; *Amos* viii. 5.

13. *make thee sick*] I will waste thy strength and consume thee by the punishment which I will inflict "because of thy sins."

14. *thy casting down*] Thy miserable depression shall extend to thy very centre; "and thou shalt take hold," i. e. shalt grasp at every means of safety without being able to deliver thyself; "and that which thou deliverest," i. e. those whom thou dost preserve from any present affliction shall perish with the sword.

16. *of Omri*] The idolatrous king, "are kept" by thee, and thou dost "the works of the house of Ahab;" 1 *Kings* xvi. 25, 30, 31. xxi. 25, 26. so that it is right "that I should make thee a desolation," &c.; *Jer.* xviii. 16. xix. 8. "therefore ye shall bear the reproach of my people;" i. e. which you, my people, justly deserve; *Isa.* xxv. 8.

CHAPTER VII.

1. *I am as when, &c.*] I am left desolate like a gleaner after the harvest or vintage: "my soul desired the first ripe fruit," I long to see the fruits of righteousness in the land, but "the good man is perished out of the earth," i. e. out of Judea, v. 2.; comp. *Ps.* xii. 1.; *Isa.* lvii. 1.

3. *with both hands*] Viz. they are ready to perpetrate evil effectually; the princes and judges love bribery and corruption; "so they wrap it up," endeavour to disguise it; or perhaps they thus act in concert together; all pull the same way; and "the best of them is a brier," &c. v. 4. i. e. hurtful and mischievous; but the day of vengeance foretold by "thy watchmen," the prophets, approaches; and "now shall be their (the corrupt rulers, v. 3.) perplexity." With v. 5—7. comp. *Matt.* x. 21, 36. and *Ps.* v. 3.

8. *O mine enemy*:] Probably meaning Babylon; so v. 10. The prophet in v. 7—13. speaks in the person of the Jewish people. "Darkness" and "light," figuratively for adversity and prosperity.

10. *shall behold her*:] I shall see Babylon, mine enemy, destroyed by the judgments of God; for "she shall be trodden down," &c. comp. *Ps.* xlii. 3. lxxix. 10.; *Joel* ii. 17.

11. *the decree*] Viz. of thy enemies to ruin thee shall be abolished when "thy walls (O Zion) are to be built." But some explain it of God's decree concerning their captivity. When that day of restoration arrives, "he (i. e. the Jewish people) shall come to thee," O Zion, from the fortified cities of Assyria, "and from the fortress," rather, "from Egypt even unto the river" Euphrates, v. 12. i. e. from the country lying between Egypt and the Euphrates. Notwithstanding this the land of Judea shall for a time be desolate, &c. v. 13.

14. *with thy rod,*] With thy crook; the image being taken from a shepherd's care of his flock. This is the prophet's prayer in behalf of his countrymen; and the Lord is represented as replying that he would show them "marvellous things" according as he did when they came out of Egypt, v. 15.; and the heathen shall be struck with fear and confusion, v. 16. The prophet then speaking in his own person, says, Yes, truly, "they shall lick the dust," &c. v. 17—20.; comp. *Ps.* lxxii. 9. With v. 18, 19. comp. *Exod.* xv. 11. xxxiv. 6, 7.; *Isa.* vi. 13.

20. *the truth*] Viz. the true and faithful promises of mercy; *Gen.* xvii. 8.

THE BOOK OF NAHUM.

INTRODUCTION.

It seems probable, especially from ch. ii. 2. that Nahum prophesied after the captivity of the ten tribes; and the object of his prophecies is to foretel the certain and impending destruction of the Assyrian empire. The Ninevites had repented at the preaching of Jonah, but they did not continue to bring forth the fruits of repentance, and on this account, as well as for their cruel tyranny over the Israelites, the Almighty denounces by his prophet Nahum the utter ruin of Nineveh and the Assyrians, which accordingly took place within a century after the prophecy was delivered.

CHAPTER I.

1. *The burden*] *Isa.* xiii. 1.

2. *is furious* ;] May be better rendered as in the margin, "the Lord is a jealous and avenging God." With v. 2, 3. comp. *Exod.* xx. 5. xxxiv. 6, 7. In v. 4, 5. there are allusions to the miracles in the Red Sea, the Jordan, and Mount Sinai.

7. *knoweth*] Approves, loves "them that trust in him; but with an overrunning flood he will make an utter end of the place thereof," v. 8. *i. e.* of the place where Nineveh stands. But the Hebrew may perhaps be rendered, "he will make an utter end of those who rise up against him;" see *Isa.* viii. 7, 22.

9. *a second time.*] The destruction shall be so complete as to leave no room for suffering a second calamity; "for while they be folden together," combined and leagued together, and indulge in drunkenness, "they shall be devoured." &c. V. 9—14. refer to the destruction of Nineveh and its inhabitants.

11. *There is one, &c.*] Perhaps not meaning any particular individual, but generally, Nineveh has produced wicked counsellors.

12. *quiet,*] Though the Assyrians be prosperous and numerous, "yet thus (as stated v. 10.) shall they be cut down, when he (God) shall pass through," executing vengeance upon them;

comp. 2 *Kings* xix. 35. "Though I have afflicted thee (O my people) I will afflict thee no more (i. e. by the Assyrians), for now I will break his (the Assyrian's) yoke from off thee, and will burst thy bonds," v. 13. i. e. the bonds by which thou art held captive by them; 2 *Kings* xviii. 14.

14. *concerning thee.*] O Assyrian empire, "that no more of thy name be sown," i. e. that thy fame and renown shall no longer exist; and I will cut off thy idols, and bring thee to the grave, to destruction. Joyful will be the tidings of this event, v. 15.; comp. *Isa.* lii. 7.; *Rom.* x. 15. note.

CHAPTER II.

1. *He that dasheth, &c.*] Viz. an irresistible enemy, the Medes and Babylonians, "is come up before thy face," O Nineveh; therefore prepare for the contest; "for the Lord (who) hath turned away the excellency of Jacob," &c. v. 2. is against thee, and "the shield of his mighty men," &c. v. 3. of the mighty army which God hath brought against Nineveh.

V. 3. et seq. describe the invading army, and the manner in which that city was conquered, and all the particulars were exactly fulfilled, as ancient historians relate.

5. *He shall recount*] Viz. the king of Nineveh, as the next clause proves.

7. *Huzzab*] The queen-consort, as some think, or as others, Nineveh itself. "Tabering," i. e. beating their breasts.

8. *of old like a pool*] As full of people as a pool is full of water, "yet they shall flee away," &c. O enemies "take ye the spoil," &c. v. 9. By "lions," v. 11. are meant princes, valiant and powerful men; so v. 12, 13.

CHAPTER III.

1. *the bloody city!*] Nineveh. "The prey departeth not," i. e. violence and plunder never cease.

V. 4. is descriptive of those idolatrous practices which were accompanied with licentiousness. With v. 5. comp. *Isa.* xlvii. 3.; *Jer.* xiii. 26.

9. *were thy helpers.*] Viz. O populous No; the subject of v. 8, 9, 10. and which had been before taken by Sennacherib.

11. *shalt be drunken:*] Shalt drink to the dregs the cup of divine vengeance; *Jer.* xxv. 17.

13. *thy bars.*] Viz. thy gates. With v. 15, 16. comp. *Joel* i. 4. et seq.

17. *Thy crowned*] Thy princes and leaders, called "shepherds," v. 18.

19. *upon whom, &c.*] What people have escaped the effects of thy wickedness? Therefore "there is no healing of thy bruise," i. e. thy utter ruin is inevitable. The prophecy of the utter destruction of Nineveh has been fulfilled to the very letter.

THE BOOK OF HABAKKUK.

INTRODUCTION.

OF the family, condition, and age when this prophet flourished, nothing certain is known. In common with other prophets he severely reproveth the Jews for their iniquities, and declares that they were bringing down punishment upon themselves; at the same time he foretells the destruction of the Chaldeans, and of the Babylonian empire.

CHAPTER I.

1. *burden*] *Isa.* xiii. 1. The prophet complains that violence is committed by the people, and yet that God suffers it to go unpunished, *v.* 2.; *Ps.* xxxvii. lxxiii. Why is it that such wickedness is constantly seen? *v.* 3. "The law is slacked," has lost its force, "and judgment doth never go forth," justice is never administered; "for the wicked doth compass (circumvent and oppress) the righteous; therefore wrong judgment proceedeth," therefore justice is perverted, *v.* 4.

5. *among the heathen,*] *Viz.* ye who may be numbered among the heathen, ye violent and corrupt men, *v.* 2, 3. regard and wonder, &c. So the apostle explains it; *Acts* xiii. 41. note. In answer to the prophet's complaint of the prevalence of iniquity, God in *v.* 5—11. declares that dreadful vengeance will be executed by the Chaldeans.

7. *of themselves.*] They will assume the right and authority of doing whatever they please; or perhaps, their authority and dignity arise from their own valour.

9. *for violence:*] All shall come purposely to commit violence; "their faces shall sup up;" *i. e.* wherever they appear they will be destructive like the east wind; "and they shall gather the captivity (make captives as numerous) as the sand."

10. *dust,*] Cast up mounds of earth; "then shall his mind change," with his fortune; *i. e.* the Chaldean nation shall be corrupted by prosperity, and "shall pass over" the bounds of rectitude; *i. e.* shall transgress, *v.* 11.

12. *we shall not die.*] Not utterly perish; "thou hast ordained them," *i. e.* the Chaldeans to be the instruments of executing judgment upon sinners.

14. *men*] Thou makest the Israelites as the fishes of the sea, and the Chaldeans "take up all of them with the angle," &c. 15. "therefore they sacrifice unto their net," &c. v. 16. *i. e.* they attribute their success to their valour and skill, without acknowledgments to God for it; "shall they therefore empty their net," &c. v. 17. *i. e.* shall they be suffered to go on prosperously, acquiring treasure after treasure, as fishermen empty their nets for a new draught? and shall they not be restrained from destroying the nations?

CHAPTER II.

1. *upon my watch,*] I will be attentive and ready to receive "what he (God) will say unto me, and what I shall answer when I am reprov'd," rather, "what I should reply respecting my expostulation," *i. e.* in ch. i. 2, 3.

2. *the vision,*] Viz. which follows, v. 5—20. and write it legibly, so "that he may run that readeth it," that he who hastily passes by may read it. For it is "yet for an appointed time," *i. e.* there is a fixed time for its fulfilment, at the end (of which) it shall speak," *i. e.* shall plainly shew itself to be true by its accomplishment. Therefore though it may seem to delay its completion, "wait for it, because it will surely come," v. 3. "Behold, his soul," &c. v. 4.; rather, "behold, he who is lifted up (*i. e.* in proud contempt of the words of the prophecy) his soul is not upright in him; but the just," &c. v. 4.: comp. Rom. i. 17.; Heb. x. 37. notes.

5. *Yea also,*] Here begins the prophecy mentioned before concerning the Chaldeans, and may be better rendered, "Truly, as a man that transgresseth through wine, he (the Babylonian king) is proud," &c.

6. *that which is not his*!] Viz. who seizes other peoples' riches and possessions; "how long?" *i. e.* shall he be suffered to do it; and woe "to him that ladeth himself with thick clay," *i. e.* with gold and silver, denominated "clay" by way of contempt. This is spoken in reference to the Chaldean king, to whom the prophet denounces that a righteous vengeance awaited him, v. 7, 8.

9. *an evil covetousness*] Rather, "that coveteth evil gains to his house," *i. e.* for his family. This also refers to the Chaldean king, whom the prophet addresses in v. 10. "thou hast consulted shame," *i. e.* thou hast devised what will bring shame and disgrace upon thy house.

11. *For the stone, &c.*] By a bold personification the very stones and beams are represented as exclaiming, and saying, "Woe to him that buildeth," &c. v. 12. Babylon was built from the ruins of many other cities. Yet, "behold, is it not of the Lord (*i. e.* by his ordering and providence it is) that the people

shall labour in (rather for) the fire," *i. e.* they shall labour in that which is destined to be consumed, *v.* 13.; *Jer.* li. 58.

14. *For the earth shall be filled, &c.*] *i. e.* for the power, and providence, and operation of God shall be universally displayed; *Isa.* xi. 9.

15. *Woe, &c.*] This and the next verse, though they may be understood literally, seem to convey an allegorical sense, viz. thou, O Babylonian, who hast caused the neighbouring nations to drink of the wine of thy fury, shalt in thy turn drink "the cup of the Lord's right hand," the cup of his vengeance; "for the violence of Lebanon shall cover thee," *i. e.* the violence done to Lebanon shall bring ruin upon thee, "and the spoil," rather, "and the destruction of beasts shall make them (the Chaldeans) afraid," and thou shalt be punished "because of men's blood (shed by thee), and for the violence (done) to the land" of Judea, &c. *v.* 17.; see *v.* 8.

18. *What, &c.*] A noble description of the folly of idolatry; "but the Lord is in his holy temple," reigns omnipotent in heaven; *Ps.* xi. 4. and therefore, "let all the earth keep silence before him," *v.* 20. *i. e.* submit to him with silent reverence.

CHAPTER III.

1. *Shigionoth.*] See Introduction to the Psalms, p. 415. It is probably called "a prayer," because its commencement is precativ.

2. *thy speech.*] Viz. what thou hast revealed to me concerning the vengeance exercised by, and upon the Chaldeans, "and was afraid; O Lord, revive thy work in the midst," &c. rather, "as the years approach;" *i. e.* show forth, perfect thy work as the years approach for the fulfilment of what thou hast revealed to me.

3. *God came, &c.*] Meaning, manifested his power and majesty. The prophet recounts some instances of the mercy and power displayed by the Almighty in former times; comp. *Numb.* xx. 21.; *Deut.* xxxiii. 2.; *Jer.* xlix. 7. see supra, p. 415. The last clause, and *v.* 4, 5. doubtless refer to the divine glory on Mount Sinai.

4. *horns*] Figuratively for power; but the marginal rendering is preferable, "bright beams (streamed) out of his side," *i. e.* his glory beamed forth, "and there was the hiding (place) of his power," *i. e.* there he as it were concealed his power; glorious as the appearance was, his majesty and power were merely hid in it; comp. *Ps.* civ. 2. With *v.* 5. comp. *Numb.* xi. 33.; *Deut.* xxxii. 24.; *Ps.* xviii. 8.

6. *measured the earth.*] Rather, "the land," *i. e.* of Canaan which he divided among the tribes of Israel: "and the everlasting mountains," &c. *i. e.* figuratively, nothing could resist the accomplishment of his purposes; for "his ways are everlasting," his doings are decreed from all eternity.

7. *I saw*] The prophet in vision transports himself into the times of which he is speaking, and says, "I saw the tents," &c. see Index in voc. In v. 8. the allusion is to the miracles in the Red Sea, and the Jordan.

9. *made quite naked,*] Made bare, taken out of its case, in which bows were carried, meaning, thou didst proceed to fight for them according to the oaths, even the word of promise which thou madest to the tribes. "Thou didst cleave," &c. see Numb. xxi. 13—15.; Ps. lxxviii. 15, 16. cv. 41.

V. 10. alludes to the miracles at Sinai and Horeb, and perhaps at the Red Sea.

11. *thine arrows*] The instruments of destruction employed are called God's arrows and spears; comp. Josh. x. 12.

13. *with thine anointed;*] Viz. thy anointed people; "thou woundest the head out of," rather, "the head (the chief) of the house of the wicked (princes of Canaan) by discovering the foundation to the neck," i. e. by subverting them entirely.

14. *Thou didst strike through with his staves, &c.*] i. e. thou didst discomfit them by the same weapons which they used against thy people. With v. 15. comp. v. 8, 10.

16. *When I heard,*] The prophet now reverts to the revelations made to him, which, when he heard, caused him to tremble, for "when he cometh up," &c. i. e. when God bringeth the Chaldean king against the people of the Jews, he will invade and overpower them with troops, the instruments of his vengeance. Yet whatever shall happen I will confide and rejoice in the Lord, v. 17, 18.

17. *the labour*] Rather, "the produce of the olive." With v. 19. comp. 2 Sam. xxii. 34.; Ps. xviii. 33.

THE BOOK OF ZEPHANIAH.

INTRODUCTION.

ZEPHANIAH was contemporary with Jeremiah, and bears considerable resemblance to him both in manner and subject. He severely reprimands the Jews for their idolatries and wickedness, and foretels as the consequence their captivity by the Chaldeans. He then denounces judgments against the surrounding nations; and afterwards comforts his countrymen with the promise of their restoration, and of the establishment of the kingdom of the Messiah.

CHAPTER I.

2. *all things*] Viz. with some limitation, I will cause a general desolation in the land of Judea, and will destroy "the stumbling-blocks with the wicked," *v.* 3. *i. e.* the idols, &c. which are the occasion of sin, together with the wicked; *Ezek.* vii. 19. In *v.* 4, 5. the extirpation of idolatry is declared; see *2 Kings* xxiii. 5, 6, 12.; *Jer.* xix. 13.; *Hos.* iv. 15. x. 5.; *Amos* v. 26.

7. *Hold thy peace*] *Ps.* lxxvi. 8, 9.; *Hab.* ii. 20. "for the day," &c.; *Isa.* xlii. 6.; *Joel* ii. 2. "the Lord hath prepared a sacrifice," *i. e.* hath decreed the sacrifice and destruction of the wicked; *Isa.* xxxiv. 6.; *Jer.* xlvi. 10. and "hath bid his guests," the Babylonians, as seems probable. The allusion is to the custom of making a feast on a sacrifice, and inviting friends to partake of it.

8. *strange apparel.*] Some kind of vestments used in idolatrous rites; *Deut.* xxii. 11. In *v.* 9. "those that leap on the threshold," most likely refers to some idolatrous practice; comp. *1 Sam.* v. 5.

10. *from the second,*] The second or middle part of the city; *2 Kings* xxii. 14.; comp. *2 Chron.* xxxiii. 14.; *Neh.* iii. 3. By "all they that bear silver," *v.* 11. are meant those who are loaded with wealth, the opulent.

12. *with candles.*] With lights, so that nothing shall escape observation; in other words, I will search Jerusalem thoroughly, "and punish the men that are settled on their lees," *i. e.* who

live carelessly and securely in their present evil course; *Jer.* xlviii. 11.

14. *the voice*] Viz. the lamentation and wailing occasioned by the day of the Lord are at hand, a day of wrath, &c. *v.* 15. "a day of the trumpet," *v.* 16. *i. e.* when the trumpets of hostile armies shall sound; a day of distress and slaughter, *v.* 17. when nothing shall be able to deliver them, *v.* 18.

CHAPTER II.

1. *not desired*.] Viz. no longer the object of my delight. But some understand it as meaning a nation obstinate and refractory, not having any desire for instruction and improvement.

2. *bring forth*.] Rather, "before the decree (of God) take effect, before the day" of divine vengeance pass with the rapidity of chaff driven by the wind.

4. *at the noonday*.] Viz. by open violence; or perhaps, as travelling at noon in hot countries is very distressing, it may be intended to denote the misery attending their expulsion. The prophet now foretells the fate of some of the neighbouring cities and nations. With *v.* 6. comp. *v.* 14, 15.; *Isa.* xvii. 2, 5.

7. *the coast*] Viz. of the Philistines, *v.* 5. shall afterwards belong to the Jews, who shall there "lie down in the evening," *i. e.* shall settle there after their captivity is past; for the Lord shall "turn away their captivity," *i. e.* restore the captive Jews to their own country.

8. *against their border*.] Have proudly and presumptuously encroached upon the territories of my people; comp. *Jer.* xlviii.; *Ezek.* xxv.; *Amos* i. 13. ii. 1—3.

9. *even the breeding*] Rather, "even a place of nettles," *i. e.* a desert place.

11. *will famish*] Will deprive the idols of their accustomed offerings; *i. e.* will destroy them; "and men shall worship him, every one from his place," rather, "in his place," *i. e.* the place of his residence wherever it may be, and not only at Jerusalem. *V.* 7, 9, 11. in their fullest sense remain yet to be fulfilled by the general restoration of the Jewish nation.

12. *by my sword*.] By Nebuchadnezzar, who is the instrument to execute my vengeance; *Ps.* xvii. 13.; *Jer.* xlvi. 9. "and he (Nebuchadnezzar) will stretch out his hand," &c. *v.* 13. and birds "shall lodge in the upper lintels of it," in the carved and ornamented parts of the buildings in Nineveh; "for he (the Babylonian king) shall uncover," &c. *i. e.* the carved ceilings of cedar shall be made bare. With *v.* 15. comp. *Isa.* xlvii. 8.; *Nah.* iii. 19.

CHAPTER III.

1. *to her that is filthy*] Rather, "that is rebellious and polluted," *i. e.* Jerusalem, which is here severely reprovèd and

threatened for its sins. The inhabitants "obeyed not the voice" of the prophets and messengers of God, *v.* 2.

3. *till the morrow.*] Or rather, "to-morrow;" *i. e.* they act as wild beasts, which immediately devour the prey without even waiting to gnaw the bones on the morrow.

4. *Her prophets*] Her false prophets "are light," *i. e.* not to be trusted in, deceptive, and her priests "have done violence to the law," *i. e.* have violated it; *Ezek.* xxii. 26.

6. *the nations.*] I have destroyed many of the bordering nations, and I thought thou wouldest have taken warning by these examples, and "I said, Surely thou (O Jerusalem) wilt fear me" after this display of my power and judgments, "but they (thy inhabitants) rose early," &c. *v.* 7. *i. e.* instead of repenting they eagerly and assiduously practised corruption; comp. *Jer.* vii. 13. xxv. 3.

8. *wait*] Expect the fulfilment of my promises "until the day that I rise up to the prey," *i. e.* to devastate the nations, "for all the earth," &c. *i. e.* all the world shall feel the execution of my vengeance. And "then (after this) will I turn to the people a pure language," &c. *v.* 9. *i. e.* as the next clause indicates, I will cause the people to confess and to worship me with one heart and one mouth. The Jews dispersed in the most distant countries "shall bring mine offering," *v.* 10. *i. e.* shall offer me praise and worship in the way I desire; in other words shall come into the Christian church. *V.* 8—13. refer to, and are prophetic of the coming in of the fulness of the Gentiles, and of the conversion and general restoration of the Jews.

11. *not be ashamed*] Thou shalt not be put to shame, thy punishment shall cease; for I will take away "them that rejoice in thy pride," *i. e.* those who were puffed up with presumptuous pride on account of thy privileges, "and thou shalt no more be haughty because of (rather, as in the margin) in my holy mountain." But "I will leave in thee an afflicted (rather a meek) and poor people," *v.* 12. *i. e.* believers in Christ; *Isa.* xi. 4. lxi. 1.; *Zech.* xi. 11.; *Matt.* v. 3. and "the remnant of Israel" shall then be peaceful and happy, *v.* 13.; comp. *Micah* iv. 7.

14. *Sing.*] Enraptured with the prospect of the blessed era just foretold, the prophet calls upon the people of Israel to sing hymns of joy, *v.* 14—17.

16. *be slack.*] Be not remiss and careless, since the Lord in the midst of thee is mighty and will save thee, and "rest in his love," *v.* 17. *i. e.* will delight in continuing his favour to thee.

18. *I will gather, &c.*] Viz. I will assemble those Israelites who sigh for "the solemn assembly," for religious ordinances, "who are of thee," O Zion, *i. e.* who are true Israelites, "to whom the reproach of it was a burden," who were grieved at the reproaches cast upon Zion. But the verse is very obscure. *V.* 18—20. however, relate to the times of the Messiah, and the conversion of the Jews, spoken of in the preceding verses.

THE BOOK OF HAGGAI.

INTRODUCTION.

OF the family and birth-place of Haggai nothing certain is known, but he was the first of the three prophets who were sent to the Jews after their return from the Babylonish captivity, about five hundred and twenty years before Christ. In consequence of the opposition of their enemies a stop was put to the rebuilding of the temple for several years after the foundation had been laid; and the people had applied to the erection of their own houses, without attending to the dilapidated state of the house of God. Moved at length by the earnest exhortations and encouragements of the prophets, they resumed the work and completed it in a few years.

CHAPTER I.

2. *the time is not come,*] This is not a fit and proper opportunity; or perhaps, the time foretold by the prophet Jeremiah for the erection of the temple has not arrived; comp. *Ezra* v. 1. et seq. vi. 14.

4. *this house*] Viz. of God. Therefore "consider your ways," reflect upon what you are doing, v. 5. "ye have sown much and bring in little," &c. v. 6. i. e. you have been toiling and labouring to little purpose.

9. *I did blow upon it.*] In mine anger, i. e. I baffled your expectations, so that when you looked for much produce of the ground, "it came to little," because you suffer mine house to lie waste. And for this reason "the heaven over you is stayed from dew," &c. v. 10, 11. i. e. I have caused a great drought and famine. With v. 12—14. comp. *Ezra* i. 5. v. 2. et seq.

CHAPTER II.

3. *Who is left, &c.*] This prophecy, as it should seem, was uttered about four years before the completion of the second tem-

ple which was seventy years after the destruction of the first; consequently some were alive who had seen "this house in her former glory." Some of these wept when they considered the inferiority of the present one; *Ezra* iii. 12. and therefore to encourage them to persevere in building, God by the prophet assures them, that the glory of the second temple should be greater than that of the first, which was accomplished by the presence of the Messiah, *v.* 1—9.

4. *be strong,*] Be of good courage; *Josh.* i. 6, 9. "for I am with you, saith the Lord of Hosts, according to the word that I covenanted," &c. *v.* 5. *i. e.* for I will fulfil the promises I made when I delivered you from Egypt; *Exod.* iii. 12. xxix. 45, 46. : and "so my spirit remaineth among you," *i. e.* I am still present to favour and protect you; but some explain it of the spirit of prophecy which remained among them, as in the instances of Haggai, Zechariah, and Malachi.

6. *it is a little while,*] Rather, "Yet one (more), in a little time, and I will shake," &c. meaning, as I once shook the heavens, &c. at the giving of the law from Mount Sinai, so once more I will shake the heavens, the earth, and the nations; *i. e.* I will cause great commotions and changes in the world, "and the desire of all nations shall come," *i. e.* he who ought to be, and in the fulness of time will be, the desire of all nations, Jesus Christ our Redeemer, shall come in the flesh; "and I will fill this house with glory;" *v.* 7. not as to outward splendour, for if I intended that, "the silver and the gold is mine," *v.* 8. and I could easily enrich it beyond the wealth and pomp of Solomon's temple: yet "the glory of this latter house shall be greater than of the former," *v.* 9. namely, by the presence of the Messiah; for it is inconceivable how, in any other way, the glory of this latter house could be greater than that of the former. That this prophecy relates to the great change brought about by Christ, and the promulgation of the Gospel, is clear from the apostle's application of it, *Heb.* xii. 26. where see note. The plural, then, used *v.* 7. must be by way of eminence to denote the dignity and excellence of the person who should come.

12. *If one bear, &c.*] The argument is, that as it is impossible under certain circumstances to avoid legal pollution, *v.* 12, 13. *Numb.* x. 10.; *Levit.* xix. 11, 22.; *Deut.* xxxiii. 10. so is it equally impossible to avoid the loss of the divine blessings on account of their rebellions, *v.* 14—19. Nevertheless, the kingdom of Christ before spoken of, *v.* 6—9. shall be established, *v.* 20—23.

14. *which they offer there*] Viz. upon the altar erected immediately upon their return from Babylon; *Ezra* iii. 3.

15. *and upward,*] From this day upward through the time that has preceded it, and you will find, "since those days were, (that) when one came to an heap" of corn, &c. *v.* 16. *i. e.* that the fruits of the ground were withheld, and disappointed your hopes, "yet ye turned not to me, saith the Lord," *v.* 17.; consider it well, how this has been the case, yet "from this day will

I bless you," v. 18, 19. *i. e.* from the day that the foundation of the temple was laid.

21. *I will shake, &c.*] This expression renders it evident that v. 21—23. relate to the events foretold, v. 6—9. and consequently that they are a prophecy of the setting up of the kingdom of Christ. "In that day," when I bring this to pass, "will I take thee, O Zerubbabel," &c. *i. e.* O Messiah, who is intended under this name, as is plain from this, that the prophecy was not fulfilled in Zerubbabel, and the apostle declares that the Redeemer and his religion are foretold in this chapter; *Heb.* xii. 26. "and will make thee as a signet," *i. e.* as power and authority were deputed by the giving of a signet; *Gen.* xli. 42. I will constitute thee the head of the Church, and the judge of the world. Some explain the expression as meaning, I will make thee the object of my peculiar care; *Jer.* xxii. 24.; *Cant.* viii. 6. Either way the verse cannot refer to any other person than the Messiah.

THE BOOK OF ZECHARIAH.

INTRODUCTION.

THAT Zechariah was one of the captives who returned from the Babylonian captivity, and that he was consequently contemporary with Haggai, is certain, but of his family and birth-place we are ignorant. His design is to encourage the Jews to persevere in rebuilding the temple, and for this purpose he gives them the assurance of God's aid and protection; presents to them in mystic visions the future events which would befall them and the Church, foretells the advent and glory of Christ, with various particulars concerning him, with a wonderful and perspicuous minuteness, and dwells upon some matters as yet hidden in the womb of futurity.

CHAPTER I.

1. *Darius,*] Darius Hystaspes. "The eighth month," answering to part of our October and November. Zechariah was therefore contemporary with Haggai. With *v. 4.* comp. *Isa. xxxi. 6.*; *Jer. xxv. 5. xxxv. 15.*

5. *where are they?*] Your fathers and the prophets who lived with them are dead, yet whatever the prophets were commissioned to deliver actually came upon your fathers, *v. 6.* where "take hold of your fathers" signifies, coming upon, overtaking them.

7. *saying,*] Viz. a revelation was made to me to this effect. Then follows an account of the vision of angels, who are represented as having horses to intimate their celerity, and these of various colours to denote the variety of their ministrations. One of them is represented as appearing in the shape of a man, *v. 8.* and as being superior to the rest, *v. 10, 11.* probably the divine Logos, the Angel-Jehovah, who appeared to the patriarchs; *ch. iii. 1, 2. xii. 8, 10.; Gen. xvi. 7. note.*

9. *that talked with me*] This was a distinct angel from the former, sent, as we may suppose, to explain the visions to the prophet.

10. *the earth.*] In a limited sense, the Persian empire, which the ministering angels report to be still and at rest, *v.* 11.

12. *the angel of the Lord*] The same who appeared in a human form, *v.* 8. He now intercedes for Jerusalem, and the cities of Judah, "against which thou (O Lord) hast had indignation these threescore and ten years," *i. e.* during the seventy years' captivity spoken of by *Jer.* xxv. 11. and wilt thou still withhold thy kindness? To this the Lord of Hosts returns a comfortable promise of mercy, *v.* 13—17.

14. *I am jealous*] I am concerned for, I have a strong affection towards Jerusalem; *ch.* viii. 2. But I am greatly angry with the heathen "that are at ease (secure and tranquil) for (when) I was but a little displeased (with my people the Jews) they helped forward the affliction," *v.* 15. *i. e.* added to the affliction of the Jews by their cruelty and oppression.

16. *a line*] Viz. to measure out the streets and buildings; *ch.* ii. 1.; *Jer.* xxxi. 39.

18. *four horns.*] Horns are an emblem of power, and a certain is often put for an uncertain number; the meaning therefore of *v.* 18—21. is, that the many enemies who oppressed the Jews should cease from disturbing them while repairing Jerusalem, and should in their turn be destroyed. As to the particular enemies and powers referred to, there is considerable difference of opinion.

20. *carpenters*] Rather, "workmen."

CHAPTER II.

1. *behold, a man, &c.*] Nehemiah, as some think, but more probably an angel in the form of man. The design of the vision *v.* 1—5. is to show that Jerusalem should not only be rebuilt, but be so flourishing that its inhabitants should occupy villages beyond its walls. With *v.* 3. comp. *ch.* i. 9.

4. *to this young man,*] Zechariah, as many suppose, but probably the man with the measuring line in his hand, *v.* 1. see *ch.* i. 16. "Jerusalem shall be inhabited as towns," &c. *i. e.* it shall overflow with inhabitants, who will occupy environs and villages without walls, not fortified like the city. For the Lord "will be unto her a wall of fire," *v.* 5. *i. e.* will defend and protect her; *Isa.* iv. 5. lx. 18, 19.

6. *from the land of the north,*] From Chaldea and Babylon, *v.* 7.; comp. *Ps.* cxxxvii. 8. "for I have spread you abroad as the four winds," scattered you to every quarter of the globe, but the invitation to return is addressed only to the Jews who continued to dwell in the country north of Jerusalem, because God was about to make it the scene of his vengeance.

8. *After the glory*] After the glory which I will confer upon her, as stated *v.* 5. I am also sent "unto the nations which spoiled you," for the purpose of making a spoil of them, *v.* 9. The person who speaks is the Lord, who says that he is sent by

the Lord of Hosts, v. 8, 11. a plain intimation of a plurality in the Godhead. With the last clause of v. 8. comp. *Deut.* xxxii. 10.

9. *to their servants:*] To the Medes and Persians, whom Nebuchadnezzar had formerly subdued.

10. *I will dwell, &c.*] The prophecy in v. 10—13. may have been in part fulfilled by the return of the Jews from captivity, and by the number of proselytes made to Judaism, but in its fullest sense it must have its completion in the conversion of the Jews, and the coming in of the Gentiles to the Christian church. If so, the Lord, who is sent, v. 8, 11. and who declares, “lo, I come, and I will dwell in the midst of thee,” can be no other than the Second Person in the Trinity, God the Son, who sojourned there in the days of his flesh, and who still abides in his Church; *Matt.* xxviii. 20. With v. 12, 13. comp. ch. i. 17.; *Hab.* ii. 20. note.

CHAPTER III.

1. *And he*] Viz. the Lord shewed me; but some think the angel that talked with the prophet, ch. ii. 3. shewed him Joshua, &c. By this vision an assurance was afforded, that, whatever adversaries should attempt to impede the restoration of their temple and polity, God would prosper the labours of the Jews in that good work. But we also learn from it, 1st, that a plurality exists in the Godhead; for in v. 2. two Lords (Hebrew Jehovahs) are mentioned as distinct; and, as there cannot be two Jehovahs *in the same respect*, it follows that there is a *personal distinction* between them. Now the one is called “the angel,” v. 1. and therefore must be the Angel-Jehovah, the Second Person in the blessed Trinity; ch. i. 8.; 2dly, the vision proves the personality of Satan; for as “the Angel of the Lord” is a real person, “Satan” must also denote a real person; and, as no being can offer resistance to the divine Logos except the great evil spirit, by “Satan” must be meant the arch-apostate, foe to God and man. Some think St. Jude 9. refers to this vision.

2. *The Lord rebuke thee,*] Viz. I leave thee in the hands of the Tri-une God, who will restrain thee from succeeding in thy resistance; “is not this (Joshua) a brand plucked out of the fire?” i. e. is he not wonderfully rescued from destruction, from the furnace of Babylon? and will not He who has preserved him, crown his labours with success? meaning, He certainly will. Joshua seems to be introduced as the representative of the whole Jewish people, and by the taking away his filthy garments and giving him a change of raiment, is signified symbolically the pardoning the sins of the Jews, and the restoring them to a condition of prosperity, v. 3—5.

7. *my charge,*] My ordinances; what I give in charge. “Thou shalt judge my house,” &c. i. e. thou shalt as chief-priest preside over my temple, “and I will give thee places,” &c. i. e. I will give thee a place in, make thee a partaker of, the care and pro-

tection of "these (angels who in v. 4. are said to) stand by" the Angel-Jehovah.

8. *thy fellows*] Viz. those who are thy assistants in council, "for they are men (to be) wondered at," i. e. on account of their wonderful deliverance from Babylon, v. 2. That by the "branch" the Messiah is meant, is plain from ch. vi. 12.; *Jer.* xxiii. 5. *Comp. Isa.* iv. 2. xi. 1. xlii. 1. et al.

9. *the stone*] Whether this be said in allusion to the foundation stone of the temple, or a stone, with eyes carved upon it, which appeared as soon as the words were uttered, certain it is that "the stone" represents the Messiah, called "the Branch" just before; *Isa.* viii. 13, 14. xxviii. 16.; *Psa.* cxviii. 22.; *Dan.* ii. 34.; *Matt.* xxi. 42—44.; *Ephes.* ii. 19.; 1 *Pet.* ii. 4—8. The sense therefore is, I will bring forth my servant, the Branch, the Messiah; for, as surely as I have restored the stones of the temple, I will make him elect, precious, the chief corner-stone of my church, and "upon one stone shall be seven eyes," i. e. upon this one stone the eye of my Providence will be fixed; ch. iv. 10. or rather, ministering spirits of the highest order shall attend upon the Messiah to execute his commands; and "I will engrave the graving thereof," will furnish this stone with divine gifts and graces, "and I will remove the iniquity of that land," rather, "of this land," i. e. I will make reconciliation for the sins of the whole world "in one day," in which the Messiah shall suffer as a sacrifice once for all; *Rom.* vi. 10.; *Heb.* ix. 26. In that day shall be laid the foundation for universal peace and good-will, v. 10.; *comp. Isa.* xxxv. 16.; *Micah* iv. 4.

CHAPTER IV.

1. *the angel*] Ch. ii. 3. Under the figure of the golden candlestick, v. 2—10. and two olive trees, v. 11—14. is represented the success which would follow the labours of the Jews in building the temple.

6. *Not by might,*] Viz. not by human power, "but by my Spirit," by the assistance of my Providence, thou shalt succeed in thy work of building. Upon this the interpreting angel, v. 5. says, "Who art thou, O great mountain," i. e. supported by divine aid the greatest difficulties will be overcome; *Isa.* xl. 4.; *Matt.* xxi. 21. "and he shall bring forth the head-stone," &c. v. 7. i. e. the Lord shall put the finishing stone to the temple amidst the joy and exultation of the people.

10. *the day of small things?*] Whoever despised the trifling resources of the Jews, and the small beginnings of the temple, will exult when they see it completed under Zerubbabel, who will use the plummet to try if the work is properly executed; and this he will do "with those seven; they are the eyes," &c. i. e. with the assistance of Divine Providence; ch. iii. 9.

14. *the two anointed ones,*] Primarily, Joshua and Zerubbabel, who, having finished the temple, like olive-trees feed the flame of

piety with oil, and “stand by (before) the Lord,” constantly attend upon his service in the Jewish ecclesiastical and civil polity represented by the candlestick. But this doubtless is further typical of the Christian church, and the two anointed ones may represent the two dispensations of the Law and the Gospel.

CHAPTER V.

1. *a flying roll.*] A roll of a book; *Jer.* xxxvi. 2. By this God’s judgments are represented as coming with flying speed upon thieves and swearers.

3. *the whole earth:*] The whole land of Judea, as many explain it; but it seems rather to denote the whole region of the Christian church, to which the preceding vision refers, and the divine judgments are denounced against those Christians who are guilty of the sins here specified, and they “shall be cut off as on this side according to it,” *i. e.* according to the denunciation on each side of the roll, which seems to have been written on both sides, like that mentioned *Ezek.* ii. 10.

5. *went forth.*] A little forward, for he continued to converse with the prophet; *ch.* ii. 3. By the woman in this vision is represented wickedness, and by the lead the heavy judgments upon it.

6. *an ephah*] A vessel in the shape of an ephah, for this was a measure rather less than a Winchester bushel, and of course too small for what is related *v.* 7. “This is their resemblance,” Hebrew, “their eye,” *i. e.* their aspect and character, that which is to be seen in them; meaning, this ephah represents the character of the people “through all the earth,” according to the meaning of “the whole earth” in *v.* 3. Now “there was lifted up a talent of lead,” a cake of lead which formed the lid, and the angel said, “this (which thou seest within) is a woman,” &c. *v.* 7. and she “is wickedness,” *i. e.* represents the wickedness of the people, “and he cast it (rather, her) into the midst of the ephah,” threw it down into the midst of it, “and cast the weight of lead upon the mouth thereof,” signifying by this that the wicked will be thrown down, and cannot escape the weight of divine vengeance, *v.* 8.

9. *came out*] Rather, “came forth.” The import of this part of the vision is doubtful; but taken in connexion with what precedes, it denotes generally, that the people spoken of shall be taken away, and suffer a worse punishment than the captivity “in the land of Shinar,” *i. e.* in Babylonia.

CHAPTER VI.

1. *four chariots*] These denote the succession of the four great empires, the Babylonian, Persian, Grecian, and Roman; and “the two mountains of brass” may represent the opposing barriers which they broke through in their way to conquest. But

the four chariots in this vision have been supposed to represent four events, or different states, which will happen to the whole world, mentioned ch. v. 3, 6. and that the two mountains denote the Jewish and Gentile branches of the Church.

5. *spirits*] Rather, as in the margin, "the four winds;" figuratively representing empires rushing on to power and victory with the impetuosity of winds.

10. *Take of them*] Take some of the captivity, of those who had been captives. Under the type of crowns put upon the head of Joshua is showed the kingdom and glory of Christ, the Branch.

12. *whose name is*] This is wholly inapplicable to Joshua or Zerubbabel, who were not to "grow up," but were already among them; and therefore it must mean, Behold the man who represents him, who eminently deserves the name of the Branch, the Messiah, who "shall grow up (rather, shall branch forth) out of his place," i. e. shall extend his power and dominion far beyond the limits of his native land, "and shall build the temple of the Lord," shall erect the Christian Church. That this is the true interpretation will appear from v. 13, 15.; ch. iii. 8. note.

13. *shall bear the glory,*] Or, "shall receive glory," i. e. shall be honoured and glorified, and, as follows, shall sit upon his throne exercising the offices both of King and Priest. This was neither fulfilled in Joshua, or Zerubbabel, or any other person, except our Saviour. "And the counsel of peace shall be between them both," i. e. both offices shall be harmoniously united in him. But the clause may refer to the peace effected by Christ between the Jewish and the Gentile believers; *Ephes.* ii. 14—18.

14. *to Helem, &c.*] Shall be delivered to these persons "for a memorial," for a testimony to the truth of the prophecy in this typical transaction.

15. *they that are far off*] The Gentiles shall come into the Christian church; *Isa.* lvii. 19.; *Ephes.* ii. 12, 17. And when these things shall be accomplished, says the prophet, "ye shall know that the Lord of Hosts hath sent me unto you."

CHAPTER VII.

1. *Chisleu;*] *Neh.* i. 1. note. "When they (i. e. the Jews at Babylon) sent, &c.—to pray before the Lord," v. 2. i. e. to entreat him. The original admits of different constructions, but the general meaning clearly is, that the Jews who remained in exile sent to Judea to inquire of the Lord whether they should continue to keep the fasts which they had observed on account of the destruction of the temple, since it was now rebuilding.

3. *in the fifth month,*] Answering to our July, in which month the city and temple were destroyed by the Chaldeans; *2 Kings* xxv. 8, 10. in memory of which they instituted a solemn fast, as they had some other fasts in relation to the calamities of the captivity; as the fast of the fourth month in memory of the taking of Jerusalem; *2 Kings* xxv. 3.; *Jer.* lii. 6, 7. of the seventh month

in memory of the murder of Gedaliah; *Jer.* xli. 1. et seq. and of the tenth month to commemorate when the siege of Jerusalem began; *2 Kings* xxv. 1.; comp. *v.* 5.; ch. viii. 19.

5. *did ye at all fast unto me,*] Out of reverence to me, from true penitence and humiliation?

6. *And when ye did eat,*] *i. e.* when you offered sacrifices of which you feasted, was it not to gratify yourselves, rather than for my glory and worship? ch. viii. 19.; *Rom.* xiv. 6, 7.

7. *Should ye not, &c.*] Or, as in the margin, "are not these the words," &c. *i. e.* have not the former prophets spoken to the same effect; see *1 Sam.* xv. 22.; *Isa.* i. 10, 11. lviii. 5.; *Jer.* vi. 20. vii. 21.; *Amos* v. 21, 22.; *Micah* vi. 7.

9. *saying,*] Viz. to your fathers by the prophets, "Execute," &c. With *v.* 9, 10. comp. *Isa.* lviii. 6, 7.; *Jer.* v. 28. vii. 23.; *Micah* ii. 1. vi. 8.

11. *pulled away the shoulder,*] Rebelled like refractory oxen against the yoke; *Neh.* ix. 29.; *Hos.* iv. 16. "and stopped their ears," &c. *i. e.* refused to listen to the admonitions of the prophets, "which the Lord of Hosts hath sent in his Spirit," *v.* 12. *i. e.* through the inspiration of his Spirit. With *v.* 13, 14. comp. *Jer.* xi. 11. lii. 30.; *Dan.* viii. 9.; *Micah* iii. 4.

CHAPTER VIII.

2. *with great fury.*] I had great affection for Zion, and fury (anger) against her oppressors; ch. i. 14. note; and Jerusalem "shall be called a city of truth," *v.* 3. *i. e.* shall really be the seat of truth and justice; *Zeph.* iii. 13.

6. *If it be marvellous*] The promise of the increase of inhabitants, *v.* 4, 5. under present circumstances, may appear to you marvellous, quite impossible, but "is any thing too hard for the Lord?" *Gen.* xviii. 19.; *Luke* xviii. 27.; comp. *Micah* iv. 7.

8. *in truth*] They shall truly and righteously serve me, their God, ever faithful to his promises and merciful.

9. *in these days*] Ye who now hear these words of comfort, such as were spoken by the prophets in the day when the foundation of the temple was laid, which was two years before. "For before these days (when the foundation was laid) there was no hire for man," *v.* 10. no recompense to man or beast for their labours, in consequence of my curse upon the earth; *Hag.* i. 6—11. but now the land shall become fertile, *v.* 11, 12.

13. *as ye were a curse*] Viz. the objects of execration among the heathen, so now "ye shall be a blessing," the objects of their blessing. For "as I thought (resolved, purposed) to punish you," *v.* 14. "so again have I thought," &c. *v.* 15. With *v.* 19. comp. ch. vii. 3. note.

20. *It shall yet come, &c.*] *V.* 20—23. are a prophecy, it may be in part referring to the prosperity attendant upon the Jews after their return from captivity, but principally to the general

restoration of God's chosen people, and to the enlargement of his church by the coming in of the Gentiles.

23. *ten men*] Viz. many men; *Micah* v. 5. i. e. multitudes out of all nations shall press forward along with the converted Jews for admittance into the Christian church.

CHAPTER IX.

1. *burden*] *Isa.* xiii. 1. note; "shall be the rest thereof," i. e. shall be the place upon which this burden shall rest, "when the eyes of man," &c. i. e. even when the general conversion spoken of in the preceding chapter shall have been effected; "and Hamath also," &c. v. 2. i. e. the burden shall also extend to these places, and to those mentioned v. 5—7. but the providence of God will guard his church, v. 8.; comp. *Isa.* xxiii.; *Ezek.* xxvi.—xxviii. *Jer.* xlvii. 1, 4.; *Zeph.* ii. 4.

5. *ashamed*;) She shall be disappointed in her hopes of succour.

7. *his blood*] The meaning probably is, I will take away from the Philistines their idolatries and abominable practices; and many of those who remain shall devote themselves to the Lord, and the true religion, and shall be honoured as the Jebusites, i. e. as the inhabitants of Jerusalem. "And I will encamp about mine house," i. e. I will defend my household, the Church, against all its enemies; "for now have I seen with mine eyes," v. 8. i. e. I now look upon them with an eye of mercy and compassion, ch. xii. 4.; *Exod.* ii. 25. Though v. 7, 8. may in part apply to the Jews after the captivity, they doubtless also, if not chiefly, refer to the times of the Christian church.

9. *and*] Rather, "even upon a colt, the foal of an ass;" undoubtedly prophetic of Christ, as we learn from *Matt.* xxi. 5.; *John* xii. 15. where see notes.

10. *I will cut off, &c.*] By the coming of king Messiah I will cause the weapons of war to cease in Ephraim, i. e. in the ten tribes and in Judah; *Hos.* i. 7. ii. 18.; *Micah* v. 5, 10. "and he (the Messiah) shall speak peace to the heathen," shall afford to all nations the tidings of peace and good-will, and his kingdom shall be over all the earth; *Isa.* ii. 4.; *Ephes.* ii. 14, 17. and *Ps.* lxxii. 8.

11. *As for thee also,*] The context leads us to infer that Zion is addressed, as the type or representative of the Church, the spiritual kingdom which Messiah will set up, v. 9, 10. and that the meaning is, As for thee, O my Church, on account of my covenant with thee ratified and confirmed by the blood of the Messiah, I will deliver thy people from their bondage under sin and the power of death; comp. *Isa.* lxi. 1. and *Jer.* xxxviii. 6. Therefore "turn you (to the Messiah) the strong hold, ye prisoners of hope," i. e. ye who, though in bondage to sin and Satan, may through the blood of the covenant have hope, for "I will render double to thee," v. 12. will amply recompense

you for the miseries of your present bondage. But the verse may mean, Since you, O Jews, have such hopes of a Messiah, do not despair, but rely upon God's promises for deliverance.

V. 13—17. are also explained by many of the triumph and prosperity which should attend the Jewish people, in reference to the princes of the Grecian monarchy; but in their fullest sense they assuredly relate to the victory and defence which would be extended to the Church, and, it is likely, to events yet to take place in the Christian Church.

CHAPTER X.

1. *the latter rain;*] James v. 7. note. "Bright clouds," rather, "lightnings."

2. *have spoken vanity;*] Their oracles and answers have been false and vain; therefore your fathers "went their way," were removed or carried away as a flock into captivity, and were afflicted "because there was no shepherd," no king or ruler to guide them in the right way. For this reason "mine anger was kindled against the shepherds, and I punished the goats;" i. e. metaphorically, the leaders, the chief men.

4. *Out of him*] From the Lord. Under the image of a building it is here declared that governors, guides, and every thing necessary to restore the edifice of the Jewish polity must, and will come from the Lord. But the antecedent to the relative is ambiguous. "Every oppressor," rather, "every commander," i. e. every military prefect: "and they (i. e. all these persons mentioned v. 4.) shall be as mighty men, &c.—and the riders on horses (i. e. their enemies) shall be confounded," v. 5.

6. *bring them again to place them;*] Viz. I will again settle them in their habitations; "and will hear them," i. e. when they call upon me; ch. xiii. 9.

8. *hiss*] Rather, "I will hiss to them," i. e. summon them, as it were by signal, from the countries in which they are dispersed; Isa. v. 26. vii. 18.

9. *will sow them*] I will multiply them like seed sown in the earth. But the Hebrew may mean, "though I have sown (scattered) them among the people, yet they shall remember me," &c. and I will bring them again into their own land, "and place shall not be found for them," v. 10. i. e. they shall increase so fast that there will not be room enough for them in Judea; Isa. xlix. 20.

11. *And he*] Viz. the Jewish people "shall pass through the sea," i. e. they shall surmount every difficulty on their return. An allusion to the passage of the Red Sea. In v. 12. it is said, "I (the Lord) will strengthen them in the Lord," which implies a plurality in the Godhead, "and they shall walk up and down in his name," i. e. shall conduct themselves in obedience to his authority and laws, meaning perhaps, those of the Messiah; for it is probable that this prophecy refers, at least in part, to the general restoration of the Jews.

CHAPTER XI.

2. *of the vintage*] Rather, as in the margin, "the fenced forest." That this chapter is prophetic of the rejection of Christ by the Jews, of the consequent destruction of their city and temple, and of their dispersion into all lands, is evident from the contents themselves, as well as from *Matt.* xxvi. 15. xxvii. 9. By the emblems in v. 1—3. are represented Jerusalem with its great and powerful inhabitants, whose subversion and ruin are predicted; *Isa.* ii. 13. x. 33.; *Jer.* xxi. 14.; *Ezek.* xvii. 8—23. With v. 3. comp. ch. x. 2, 3.; *Jer.* xlix. 19.

4. *Feed the flock of slaughter* ;] This is an address to the prophet; viz. instruct and admonish the people destined to destruction by their "possessors," i. e. their governors and great men, who sell them, as shepherds do their flocks, and thank God that they are able to do it, v. 5. But by "their possessors" may be meant those under whose government they live, the Romans, and by "shepherds" in the last clause, the Jewish rulers.

6. *his king* :] It is here denounced that they shall be delivered up into the power of their neighbours and their king, i. e. of the Roman Emperor and his confederates.

7. *I will feed, &c.*] Here the prophet speaks in his own person, and declares his resolution to comply with the command of the Lord in v. 4. And for this purpose, says he, "I took unto me two staves (shepherd's crooks), the one I called Beauty, and the other Bands." This was a symbolical action, the crooks being the badge of his office, and the names denoting the beauty and excellence of their covenanted union with God; and in this way "I fed (instructed) the flock."

8. *Three shepherds*] Here the interpreters are vastly discordant; but perhaps the general meaning may be, I declared several of their rulers would be cut off in a short time, for my soul loathed them for their hostility to me. Zechariah in v. 7—14. though speaking primarily of himself, speaks also as the type or representative of Christ, and in v. 8. aptly characterizes the hatred of the Jewish rulers to him; *John* i. 11. iii. 20. xii. 19.

9. *Then said I, &c.*] I will leave you to receive the reward of your perverseness, ruin, and destruction. "To eat every one the flesh of another," means to perish by mutual dissension and slaughter; *Levit.* xxvi. 29.; comp. *Matt.* xxi. 23. The cutting asunder the two crooks, symbolically denotes Christ's rejection of the Jewish nation, cutting them off from his covenant, because they set him at nought and rejected him, v. 10—13. and also denotes the breaking of "the brotherhood," v. 14. i. e. the dissolution of the Jewish polity, by the destruction of Jerusalem, and their consequent dispersion.

11. *knew*] Some poor and despised persons understood the typical meaning of the prophet's action; and some of the poor

acknowledged Jesus as the Messiah. With v. 12, 13. comp. *Matt.* xxvii. 9. note.

15. *the instruments*] Viz. such as a foolish and wicked shepherd takes, not to protect, but to injure the flock. By this type are represented those blind guides whose folly and insatiation lead the people astray, v. 16. and whose punishment is inevitable, v. 17.; *Jer.* xxiii. 1. This is applicable to the times both before and during our Saviour's sojourn on earth. By "a shepherd," v. 16. a succession of rulers is intended; and by "idol shepherd," v. 17. is meant a vile, worthless shepherd.

CHAPTER XII.

1. *burden*] So this prophecy is styled as being burdensome to the enemies of Jerusalem; *Isa.* xiii. 1. There can be little doubt that the prophecy in this and the two following chapters relate to the times of the Gospel, v. 10.; ch. xiii. 7. and if so, it must in general relate to some yet future events, for many particulars are inapplicable to any event that has occurred since the birth of Christ. It is, therefore, most likely referable to the restoration of the Jews, so often spoken of by the prophets; and it may be compared with the 38th and 39th chapters of Ezekiel.

2. *a cup of trembling*] Viz. shall cause the nations to tremble and quake for fear, as inebriating draughts cause trembling and giddiness. And she shall also be "a burdensome stone," &c. v. 3.

4. *every horse*] Viz. of the enemies of Jerusalem; "and I will open mine eyes upon the house of Judah," i. e. will regard them with favour.

V. 2—9. cannot surely in any proper sense have yet been fulfilled.

5. *my strength*] Rather, as in the margin, "there shall be strength to me (i. e. to each of the governors) and to the inhabitants of Judah through the Lord."

10. *I will pour, &c.*] I will shed upon them my Spirit, the author of the sanctifying graces, and of the disposition of prayer and supplication, "and they shall look," &c. That this in part applies to our Saviour is clear from *John* xix. 34—37. where see note; but it is also clear that in the full sense of the words it remains to be fulfilled by the general conversion of the Jews to Christ. And it is the accomplishment of this grand event that can alone throw light upon the obscurity of v. 11—14.

CHAPTER XIII.

1. *a fountain*] Viz. the blood of Christ, which cleanseth from all sin, 1 *John* i. 7.; and the benefits of which fountain will be fully extended to the Jews upon their conversion. Some think the meaning is, that by the fountain of baptism they shall be

admitted into the Church of Christ, and thereby receive a free pardon of their sins.

2. *the prophets and the unclean spirit*] Viz. the prophets in whom there is an impure spirit; the false prophets. In v. 2—6. it is declared that idolatry shall at that time be extirpated “out of the land,” out of the whole earth, for these verses apply to the inhabitants of the whole world.

3. *shall yet prophecy,*] Viz. falsely; so v. 4. comp. *Deut.* xiii. 6. xviii. 20. By “a rough garment,” v. 4. is meant such as was usually worn by the prophets, 2 *Kings* i. 8.; *Matt.* iii. 4. The meaning is, they shall not assume this garb in order to pass off as prophets, but shall disclaim all such pretensions, v. 5.; and if any marks or punctures be perceived in his hands, such as were impressed upon the worshippers of certain idols, *Revel.* xiii. 16. he shall justify himself by alleging, that they are “those with which I am wounded in the house of my friends,” v. 6.; an allusion either to the custom of branding slaves, or of cutting themselves in token of grief and mourning; *Jer.* xvi. 6. xlviii. 37.

7. *O sword,*] Metonymically for suffering and affliction. Here begins a new prophecy, importing that the Messiah, whom the Lord calls “my fellow,” i. e. my co-equal and co-eternal Son, and who is the great Shepherd, shall be smitten; and though “the sheep shall be scattered” for a time, yet “I will turn my hand upon the little ones,” i. e. I will preserve and protect my new converts, my little flock, *Luke* xii. 32. This application of it is confirmed by *Matt.* xxvi. 31. where see note.

8. *in all the land,*] This and the next verse refer to the vast destruction of the Jews in the Roman war, and the preservation of the believers when Jerusalem was destroyed, according to the prediction of our Saviour, *Matt.* xxiv. But they may have a further reference to the general restoration of the Jewish nation; see ch. xiv. 1. note.

CHAPTER XIV.

1. *the day of the Lord*] The time of his vengeance; *Joel* ii. 31. This chapter commences with the same subject as that of the two preceding verses, and then proceeds to enlarge upon it, more especially upon the conversion of the nations, the restoration of the Jews, and the destruction of their enemies.

2. *all nations*] The Romans were masters of the then known world.

3. *Then*] Viz. after the events in v. 2. have come to pass, the Lord will “fight against those nations” which were gathered against Jerusalem, “as when he fought in the day of battle” against the enemies of his people.

V. 4. et seq. are exceedingly obscure; but it is probable that they primarily relate to the taking of Jerusalem by the Romans, the rejection of the Jews, and the promulgation of “the living waters” of the Gospel; and secondarily, to events yet to come attending the restoration of the Jews.

5. *shall come,*] Viz. to execute his purposes, “and all the saints with thee;” i. e. all the holy angels attending thee, O Lord my God; *Dan.* viii. 13. comp. *Amos* i. 1.

7. *known to the Lord,*] Viz. a day of such a description as can be known only to the Lord. The figurative expressions in v. 6, 9. seem to imply a vast diffusion of religious knowledge after a season of intellectual darkness and of affliction.

8. *half of them, &c.*] The blessings here described shall pervade the whole land, and be perpetual streams of felicity. This may refer to the preaching of the Gospel, but v. 9. 11. can in their full import only refer to the general conversion and restoration of the Jews.

12. *the plague*] It is here foretold that the plague of the Divine vengeance shall fall upon the enemies who have fought against Jerusalem, and they shall perish by famine and the pestilence, v. 12. by mutual slaughter, v. 13. by the swords of the Jews, v. 14. and both they and their cattle shall be involved in destruction, v. 15.

16. *to keep the feast, &c.*] This and v. 17, 19. are doubtless to be understood as a prophecy of the conversion of all the nations, and of their joining in the solemn acts of Christian worship; and v. 18, 19. of the destruction of those who reject the Gospel; but probably with a special reference to what will take place upon the restoration of the Jews.

20. *In that day*] The sense of v. 20, 21. seems to be, that, when the events before mentioned shall come to pass, holiness shall prevail universally, and there shall be no more any thing profane in the Church of God.

THE BOOK OF MALACHI.

INTRODUCTION.

MALACHI is acknowledged to have been the last of the prophets of the Old Testament, and to have lived some time after the rebuilding of the temple, when the zeal of many had waxed cold, and iniquity prevailed to a great extent, both among the priests and the people. For this the prophet reproves and threatens them; yet, for the encouragement of the faithful and pious, he describes with much particularity the coming of the Messiah, and the Messiah's forerunner, John the Baptist.

CHAPTER I.

1. *burden*] *Isa.* xiii. 1. note. By "Israel" in this and v. 5. ch. ii. 11. are meant the Jews who returned from Babylonia, consisting chiefly of the two tribes of Judah and Benjamin, though some individuals of the ten tribes joined them.

3. *hated*] Loved in a less degree; I shewed greater favour to Jacob and his posterity, than to Esau and his descendants. For illustration of this, see the ninth chapter of *Romans*, especially v. 7—13. and the notes. By "dragons" some great serpents are meant; and the sense is, I made his inheritance desolate, a place for the occupation of serpents.

4. *they shall call them,*] Viz. they shall be called, "The border of wickedness," i. e. a country or nation of wicked people. The general sense is, that they shall never be able to recover their country, and re-establish themselves.

5. *from*] Rather "beyond the border of Israel;" i. e. he will shew his power, and thereby be magnified in other countries besides Judea.

6. *my fear?*] Where is the respect and reverence due to me? Meaning, ye, O Priests, have dishonoured and despised me, yet ye attempt to justify yourselves.

7. *In that ye say,*] This is the answer to the question, "Wherein have we polluted thee?" Viz. You have polluted me

in this, that by not offering upon mine altar in the way you ought, you say in effect that it is contemptible. For when "ye offer the blind for sacrifice, is it not evil?" v. 8. Beasts offered in sacrifice were required to be perfect and without blemish; *Levit.* xxii. 21, 22. If such were offered as presents unto "the governor," unto a prince, would he be pleased with them? No! how much less then can the great Governor of the world?

9. *And now, &c.*] The prophet here exhorts the priests to repent and to intercede with God to be merciful to his people, which was part of their office; *Joel* ii. 17. for so long as they discharged their duties from worldly and interested motives, the Lord would neither have pleasure in them, nor accept their offerings, v. 10.

11. *For, &c.*] It is here implied that a time would come when the offerings of the Levitical priests would cease, and when the knowledge of the Lord would prevail among all nations, who should offer unto him "incense and a pure offering," i. e. the sacrifice of prayer and thanksgiving, which, being contrasted with the oblations of the Levitical priests, must mean the Christian sacrifice of prayer. A clear prophecy of the conversion of the Gentiles.

12. *But ye, &c.*] The prophet addresses the priests, who "have profaned it," i. e. my name, v. 11.; comp. v. 7. note; and have complained that attendance upon mine altar was a wearisome employment, v. 13.; comp. v. 8. note.

14. *dreadful*] To be had in reverence; to be dreaded.

CHAPTER II.

2. *hear,*] If ye will not hearken to my word, and lay it to heart, so as "to give glory unto my name—I will curse your blessings," i. e. turn your blessings into curses; *Deut.* xxiii. 5. and "I will corrupt your seed" so that it shall produce no fruit; "and spread dung upon your faces," &c. i. e. you and your feasts shall become odious and vile in my sight; "and one shall take you away with it," v. 3. i. e. you shall be cast out as dung; 1 *Kings* xiv. 10.

4. *this commandment*] This exhortation by the prophet Malachi, v. 1. "that my covenant might be (might remain) with Levi," i. e. that which I made with him that they should be mine, *Levit.* iii. 45. might remain to his posterity, even "a covenant of life and peace," v. 5. i. e. a covenant which, if kept, would confer life and peace; for he was faithful and pious, v. 6.

7. *should keep knowledge,*] Should understand, and inculcate truth; "and they (the people) should seek the law at his mouth," i. e. should seek to understand the law through his instruction, "for he is the messenger of the Lord," is divinely appointed to teach the law. But you have "departed out of the (right) way—and have corrupted the covenant of Levi," v. 8. i. e. have broken it, have made it of no avail. And therefore I have made you

contemptible in the eyes of the people, since "ye have not kept my ways (my commands), but have been partial in the law," *v.* 9. *i. e.* both in teaching and administering the law have had respect to persons.

10. *deal treacherously*] *Viz.* by marrying, not the daughter of a brother—Jew, but "the daughter of a strange god," *v.* 11. *i. e.* the worshipper of idols, a heathen. In *v.* 10—16. the prophet censures the marriages of Jews with women of another country, which was forbidden; *Deut.* vii. 3.; comp. *Ezra* ix. 1.; *Neh.* xiii. 23.

12. *the master*] *Viz.* both he who teaches, and he who follows such doctrine; and will also cut off "him that offereth an offering," *i. e.* if he be guilty of this offence of intermarrying with heathen women.

13. *And this*] Rather, "and this also you have done; you cover the altar of the Lord with tears," &c.; *i. e.* you cause the repudiated daughters of the land to grieve, and to shed tears upon the altars of the Lord. "Yet ye ask, wherefore" doth the Lord reject our offerings, *v.* 12. when you must know that it is because you have dealt treacherously towards the wives of your youth, *v.* 14.

14. *witness*] Was appealed to as witness of the marriage contract, by which she became "the wife of thy covenant," *i. e.* thy wife by solemn contract and covenant.

15. *make one?*] This seems to be an argument against the divorces spoken of, *v.* 14. derived from the first institution of marriage, like the argument of our Lord in *Matt.* xix. 5. *Viz.* Did not God at first make one man and one woman, and by marriage made them one flesh, "though he had the residue of the spirit," *i. e.* though he could easily have inspired numbers at the same time with living spirits, or souls? And wherefore did he create only one pair at first? Namely, for this purpose, "that he might seek a goodly seed," *i. e.* that men might live holily and happily, and bring up their children in virtue and religion, which could not be the case if the law of marriage was violated in the way referred to, *v.* 10—16. "Therefore take heed to your spirit," suffer not your hearts to be led away by such unlawful and inordinate passions. For the Lord saith, "that he hateth putting away," abhors all such divorces; "for one covereth violence with his garment," *v.* 16. *i. e.* for whatever excuses may be alleged, they are merely a cloak to cover their violent and unlawful conduct.

17. *When ye say,*] This is the answer; *viz.* ye have wearied him by saying, "Every one that doeth evil," &c. *i. e.* by such blasphemous speeches concerning him as these, that he must approve the wicked, and cannot be "a God of judgment," a God exercising justice, or he would not permit evil to prevail in the world.

CHAPTER III.

1. *Behold,*] This should be connected with the last verse of the preceding chapter; viz. Let such blasphemous cavillers be silent, for “behold, I will send my messenger,” John the Baptist, as we are assured by *Matt.* xi. 10.; *Mark* i. 2.; *Luke* i. 76.; and like the pioneers on the march of Eastern monarchs, “shall prepare the way before me—saith the Lord (Jehovah) of Hosts;” but the Baptist prepared the way before Christ, therefore Christ is Jehovah of Hosts; *Isa.* xl. 3. “And the Lord,” whom ye seek; the Messiah, whose coming you earnestly expect, “shall suddenly come to his temple,” i. e. shall soon after the appearing of his forerunner, John the Baptist, come to the temple of Jerusalem. Now this temple was dedicated, and belonged to the true God; and since it is here called Christ’s temple, Christ must be God. And he is “the messenger of the covenant,” i. e. he who shall establish the new covenant; *Isa.* xlii. 6. lv. 3. lxiii. 9.; *Jer.* xxxi. 31.; *Ezek.* xxxvii. 26.

2. *But who, &c.*] In answer to the inquiry, who may abide and be established when the Messiah shall appear? it is declared, in v. 2—5. that he will by his doctrine refine and purify his followers, and by his piacular sacrifice will wash away their sins, as fuller’s soap restores a soiled garment, v. 2.; that he will separate the good from the bad, as the refiner separates the silver from the dross; that he will “purify the sons of Levi,” i. e. will purify the worship of God from all corruption, so that Christians, being made an holy priesthood, shall offer up spiritual sacrifices acceptable to God, v. 3.; comp. 1 *Pet.* ii. 5.; that then “the offering of Judah and Jerusalem,” i. e. the spiritual oblations of the Church, “shall be pleasant unto the Lord,” v. 4. but that then he will come to judgment, and will punish the guilty, v. 5.; comp. ch. iv. 1—3.; *Matt.* iii. 7. et seq.

6. *are not consumed.*] Because I am immutable you are not utterly consumed, but a remnant is preserved, in order to make good to them the promises made in my covenant with your fathers, *Rom.* ii. 29.; and this has been done, although “from the days of your fathers” you have been a rebellious people, as is shewn at large in v. 7—15.

7. *But ye said,*] You persist in justifying yourselves; ch. i. 6.

10. *meat*] That there may be sufficient for the sacrifices to be offered to me, “and prove me now herewith,” i. e. by thus bringing all your tithes into the storehouse make trial of me, whether I will reward you with plenty or not; comp. *Deut.* xi. 17.; 2 *Kings* vii. 2.; *Hag.* i. 10.

11. *the devourer*] Locusts, and other devouring insects, scorching winds, &c.

13. *Your words, &c.*] In v. 13—15. the people are charged with being guilty of wicked and blasphemous speeches; comp. ch. ii. 17. and your attempts to justify yourselves are of no avail, for “ye have said, It is vain,” &c. v. 14, 15.

15. *the proud*] Presumptuous sinners; *Ps.* xlix. 18, 19. and now so far from strict justice being done, we declare that such are not punished, but are happy, and that those who contemn God are delivered; *Ps.* x. 4. lxxiii. 13.

16. *Then they, &c.*] Though so many were profligate and blasphemous, yet there were some who feared God, and upon these a blessing is promised; *v.* 16—18. their names are recorded in God's "book of remembrance;" an allusion to the public records of kings, *Ps.* lvi. 8.; *Isa.* lrv. 6.; *Dan.* vii. 10.; *Rev.* xx. 12.

17. *my jewels* ;] Rather, "they shall be unto me a peculiar treasure in the day that I shall do" this; namely, what is stated in the beginning of the chapter, and though I will punish the wicked, "I will spare them, as a man spareth," &c. Then shall you discover, however appearances may be against it, that God does put a difference between the good and the bad.

CHAPTER IV.

1. *the day cometh,*] Viz. the day when the Lord will execute his judgments, and when "the proud," ch. iii. 15. shall be consumed, and shall have left "neither root nor branch," i. e. shall be totally destroyed. The subject of the preceding chapter is continued in this.

2. *the Sun of righteousness*] Christ, "the messenger of the covenant," ch. iii. 1. shall appear, bringing the healing message of salvation; *Isa.* lx. 1—3.; *Rev.* xii. 1.; *Luke* i. 78. "and ye (who believe in him) shall go forth," &c. Some explain this and the next verse, of deliverance from Jerusalem, when the Romans besieged it; but it may well be taken in a more general sense, implying that the followers of Christ would go forth, and increase, and overcome all opposition.

4. *Remember*] Give diligent attention to it; be careful to observe it; for it must be the Divine Law to which obedience is due, till the time here foretold shall arrive, when the Sun of righteousness shall arise; and to this period look forward with joy, for "behold, I will send you Elijah, the prophet," *v.* 5, 6. That this is meant alone of John the Baptist, we learn from infallible authority; *Luke* i. 17.; and comp. *Matt.* xi. 14. xvii. 10, 12.; *Mark* ix. 11.; on which places see the notes.

TABLES OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

Chiefly extracted from Dr. Arbuthnot's Tables of Ancient Coins, Weights, and Measures.

Jewish Weights reduced to English troy weight.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 maneh or 3000 shekels	125	0	0	0

Scripture Measures of Length reduced to English measure.

										Eng. feet.	inch.
A digit										0	0·912
4 | A palm										0	3·648
12 | 3 | A span										0	10·944
24 | 6 | 3 | A cubit										1	9·888
96 | 24 | 6 | 2 | A fathom										7	3·552
144 | 36 | 12 | 6 | 1·5 | Ezekiel's reed										10	11·328
192 | 48 | 16 | 8 | 2 | 1·3 | An Arabian pole										14	7·104
1920 | 480 | 160 | 80 | 20 | 13·3 | 10 | A schoenus or mea. line										145	11·04

The long Scripture measures.

										Eng. miles.	paces.	feet.
A cubit										0	0	1·824
400 | A stadium or furlong										0	145	4·6
2000 | 5 | A sabbath day's journey										0	729	3·0
4000 | 10 | 2 | An eastern mile										1	403	1·0
12000 | 30 | 6 | 3 | A parasang										4	153	3·0
96000 | 240 | 48 | 24 | 8 | A day's journey										33	172	4·0

Scripture Measures of capacity for liquids, reduced to English wine measure.

										Gal.	pints.
A Caph	.	.	.	.	.	.	.	.	.	0	0.625
1.3	A log	.	.	.	.	.	.	.	.	0	0.833
5.3	4	A cab	.	.	.	.	.	.	.	0	3.333
16	12	3	A hin	.	.	.	.	.	.	1	2
32	24	6	2	A seah	.	.	.	.	.	2	4
96	72	18	6	3	A bath or ephah	.	.	.	.	7	4
960	720	180	60	20	10	A kor or coros, chomer or hom.	.	.	.	75	5

Scripture Measures of capacity for things dry, reduced to English corn measure.

										Pecks.	gal.	pints.
A gachal	.	.	.	.	.	.	.	.	.	0	0	0.1416
20	A cab	.	.	.	.	.	.	.	.	0	0	2.8333
36	1.8	An omer or gomer	.	.	.	.	.	.	.	0	0	5.1
120	6	3.3	A seah	.	.	.	.	.	.	1	0	1
360	18	10	3	An ephah	.	.	.	.	.	3	0	3
1800	90	50	15	5	A lettech	.	.	.	.	16	0	0
3600	180	100	30	10	2	A chomer, hom. kor or cor.	.	.	.	32	0	1

Jewish Money reduced to the English standard.

										£.	s.	d.
A gerah	.	.	.	.	.	.	.	.	.	0	0	1.2687
10	A bekah	.	.	.	.	.	.	.	.	0	1	1.6875
20	2	A shekel	.	.	.	.	.	.	.	0	2	3.375
1200	120	50	A maneh, or mina Hebraica	.	.	.	.	.	.	5	14	0.75
60000	6000	3000	60	A talent	.	.	.	.	.	342	3	9
A solidus aureus, or sextula, was worth										0	12	0.5
A sicius aureus, or gold shekel, was worth										1	16	6
A talent of gold was worth										5475	0	0

In the preceding table, silver is valued at 5s. and gold 4l. per oz.

Roman Money, mentioned in the New Testament, reduced to the English standard.

										£.	s.	d.	far.
A mite, (Λεπτον or Ασσανιον)	.	.	.	.	.	.	.	.	.	0	0	0	0.1
A farthing (Κοδραννης)	.	.	.	.	.	.	.	.	.	0	0	0	1.1
A penny or denarius (Δηναριον)	.	.	.	.	.	.	.	.	.	0	0	7	2
A pound or mina	.	.	.	.	.	.	.	.	.	3	2	6	0

A CONCISE CHRONOLOGICAL TABLE

OF THE PRINCIPAL EPOCHS MENTIONED IN THE OLD AND NEW TESTAMENTS.

I. REMARKABLE EVENTS IN THE OLD TESTAMENT HISTORY, *abridged from Archbishop USHER and Father CALMET, together with the corresponding Dates adopted by the Rev. Dr. HALES, in his "New Analysis of Chronology."*

Dr. Hales.	Anno Mundi, or Year of the World.		Year before Christ 4000 (before A. D. 4004)
1	1	The Creation of the World.	4004)
1656	1056	Noah born.	2948
2857	1770	Division of the earth into families and languages.	2234
3258	2008	Abraham born.	1996
3333	2083	Call of Abraham.	1921
3344	2094	Ishmael, son of Abraham and Hagar, born.	1910
3357	2017	Destruction of Sodom, Gomorrah, and the cities of the plain.	1897
3357	2107	Covenant with Abraham renewed.	1897
3358	2108	Birth of Isaac.	1896
3398	2148	Isaac marries Rebekah.	1858
3495	2245	Jacob marries Leah and Rachel.	1759
3526	2276	Joseph sold into Egypt.	1728
3548	2298	Jacob and his family go into Egypt.	1706
3683	2433	A Revolution in Egypt.—The Israelites persecuted.	1571
		Birth of Moses.	
3763	2513	The Exodus from Egypt.	1491
3764	2514	The delivery of the Law.	1490
3803	2553	The death of Moses ; the entrance of the Israelites into the promised land, under Joshua.	1451
3811	2561	The Administration of the Elders and Judges, after the death of Joshua.	1443 &c.
4341	2745	Saul appointed and consecrated king.	1259
4361	2785	The accession of David to the throne.	1219
4381	2825	The reign of Solomon alone.	1179
4391	3001	The dedication of the temple.	1003
4421	3029	Accession of Rehoboam, and the secession of the ten tribes under Jeroboam.	971

Dr.H.	A.M.	<i>Kings of Israel for 254 years.</i>	B. C.
4422	3030	Jeroboam I.	970
4443	3050	Nadab.	950
4445	3052	Baasha.	948
4468	3074	Elah.	926
4469	3075	Zimri conspires against Elah, and reigns seven days at Tirza.	925
4469	3075	Omri.	925
4480	3086	Ahab.	914
4506	3107	Ahaziah.	897
4507	3108	Jehoram or Joram.	896
4516	3120	Jehu.	880
4544	3148	Jehoahaz.	852
4561	3165	Joash.	835
4577	3179	Jeroboam II.	820
4640	3232	Zachariah son of Jeroboam reigned six months.	779
		Shallum reigned one month.	
4641	3233	And slain by Menahem.	778
4653	3244	Pekahiah.	757
4655	3246	Pekah.	755
4683	3265	Hoshea.	735
4692	3284	End of the kingdom of Israel, after it had subsisted two hundred and fifty-four years.	721
<hr/>			
<i>Kings of Judah for 388 years.</i>			
4421	3029	Rehoboam.	971
4438	3046	Abijah.	954
4441	3049	Asa.	951
4482	3090	Jehoshaphat.	910
4517	3115	Jehoram.	885
4515	3117	Ahaziah.	885
4516	3118	Athaliah.	884
4522	3126	Jehoash.	878
4563	3165	Amaziah.	835
4602	3189	Uzziah or Azariah.	810
4654	3246	Jotham.	754
4670	3262	Ahaz.	736
4686	3278	Hezekiah.	722

Dr.H.	A.M.	<i>Kings of Judah alone.</i>	B.C.
4715	3306	Manasseh.	694
4770	3361	Amon.	639
4772	3363	Josiah.	637
4803	3394	Jehoahaz, son of Josiah. Jehoiakim.	605
4816	3405	Jeconiah, Coniah, or Jehoiakim, son of Jehoiakim. Zedediah, uncle of Jeconiah, originally named Mat- taniah.	595
4823	3412	Zedekiah revolts against the Chaldeans.	590
4826	3415	The siege of Jerusalem by Nebuchadnezzar.—Ze- dekiah's flight.—He is deprived of sight.—Jeru- salem taken, and the temple burnt.	588
		Beginning of the seventy years' captivity.—The de- struction of the kingdom of Judah, after it had sub- sisted four hundred and sixty-eight years from the commencement of David's reign ; and three hundred and eighty-eight years from the separation between Judah and the ten tribes.	
<hr/>			
		<i>From the Babylonish Captivity to Nehemiah's Reform.</i>	
4827	3416	The beginning of the seventy years' captivity foretold by Jeremiah.	587
		Gedaliah made governor of the remains of the peo- ple.—He is slain.	
4858	3447	Darius the Mede.	553
4860	3449	Cyrus the Persian.	551
4875	3464	Babylon taken by Cyrus, who restores the Jews to liberty, and permits them to return into Judea un- der Zorobabel.	536
4876	3465	The second temple begun.	535
4882	3471	Death of Cyrus.—Cambyses reigns.	529
4890	3479	Darius Hystaspes reigns.	521
4895	3484	The temple finished.	516
4926	3515	Death of Darius.—Xerxes succeeds to the throne.	485
4928	3517	Jehoiakim high priest.	483
4947	3536	Artaxerxes succeeds Darius.	464
4948	3537	He causes the rebuilding of Jerusalem to cease.	463
4951	3540	Artaxerxes marries Esther.	460
4954	3543	He sends Ezra to Jerusalem with several priests and Levites.	457
4958	3547	Nehemiah governor of Judea.	453
4988	3577	Darius Nothus.	423
4991	3580	Nehemiah's reform among the Jews. End of the Old Testament Canon.	420

II. NEW TESTAMENT HISTORY.

From the Birth of Jesus Christ to the Completion of the Canon of the New Testament.

A. M.		v. of J. C.
4000	The Nativity of Christ. John the Baptist was born six months before the birth of Christ; which took place A. M. 4000, according to the vulgar æra; but its true date, according to Calmet, is A. M. 4004, or A. M. 5411, according to Dr. Hales. The circumcision, purification, and presentation of Christ in the temple. Archelaus, ethnarch of Judæa.	1
4012	Christ visits the temple.	12
4032	Ministry of John the Baptist.	32
4033	The Baptism and temptation of Christ. <i>First Passover.</i> —Christ purges the temple, and preaches in Judæa.—Imprisonment of John the Baptist.	33
4034	<i>Second Passover.</i> —The twelve apostles sent forth.—John the Baptist beheaded.	34
4035	<i>Third Passover.</i> —The seventy disciples sent forth.—The transfiguration of Christ.	35
4036	<i>Fourth Passover.</i> —The crucifixion, death, resurrection, and ascension of Christ. Feast of Pentecost.—Descent of the Holy Spirit.	36
4037	Seven deacons chosen.	37
4039	Stephen martyred.—Saul persecutes the church.	39
4040	Conversion of Saul.	40
4064	Paul a prisoner at Rome.	64
4066	Paul set at liberty.	66
4068	Paul's second imprisonment at Rome.	68
4069	Paul and Peter put to death there.	69
4070	The Emperor Vespasian enters Judæa.	70
4073	Jerusalem taken by Titus, and the temple burnt.	73
4098	John banished to Patmos.	98
4100	John, being liberated, writes his Gospel and Revelation.	100

A TABLE OF TIME.

1 Nisan, or Abib {	March	5 Ab {	July	9 Chisleu . . . {	Nov.
	April		Aug.		Dec.
2 Ijar, or Zif . . {	April	6 Elul {	Aug.	10 Tebeth . . . {	Dec.
	May		Sept.		Jan.
3 Sivan {	May	7 Tisri, or . . . {	Sept.	11 Shebat . . . {	Jan.
	June	Ethanim {	Oct.		Feb.
4 Thamuz {	June	8 Marchesvan, {	Oct.	12 Adar {	Feb.
	July	or Bul {	Nov.		Mar.
13 Veadar, intercalary.					

<i>Days of the Week.</i>	<i>Hours of the Day.</i>	<i>Watches.</i>
1st day of the week, <i>Sunday.</i>	<i>The day reckoning</i>	<i>The 1st watch, from sun-set</i>
2d day <i>Monday.</i>	<i>from sun-rise, and</i>	<i>to the 3d hour of the night.</i>
3d day <i>Tuesday.</i>	<i>the night, from</i>	<i>The 2d, or middle watch, from</i>
4th day <i>Wed.</i>	<i>sun-set, were each</i>	<i>the 3d hour to the 6th.</i>
5th day <i>Thursday.</i>	<i>divided into 12</i>	<i>The 3d watch, or cock-crow-</i>
6th day <i>Friday.</i>	<i>equal parts, call-</i>	<i>ing, from the 6th to the 9th.</i>
7th or Sabbath . . <i>Saturday.</i>	<i>ed, The 1st, 2d, 3d,</i>	<i>The 4th, or morning watch,</i>
	<i>4th, &c. Hours.</i>	<i>from the 9th hour to sun-rise.</i>

EXPLANATORY INDEX

OF THE

PROPER NAMES OF THE HOLY BIBLE.

AA'-RON (*a mountain or teacher*), the son of Amram and Jochebed, born three years before his brother Moses, and died æt. 123.

A-BAD'-DON (*the destroyer*), Rev. ix. 11.

A-BAG'-THA (*father of the wine-press*); Esth. i. 10.

A'-BA-NA (*stony*), a river of Damascus, in Syria, probably one of the branches of the Baradi or Chrysorrou, which, rising at the foot of Mount Libanus, divides into several streams near Damascus; 2 Kings v. 12.

AB'-A-RIM (*passages or passengers*), a ridge of mountains running north and south on the east of the river Jordan, and of which the mountains Nebo, Pisgah, and Peor were parts.

AB'-DA (*a servant*), and AB'-DI, *my servant*.

AB'-DI-EL (*servant of God*); 1 Chron. v. 15.

AB'-DON (*a servant*), a judge of Israel; also a city in the tribe of Asher.

A-BED'-NE-GO (*servant of light, or of celerity*); Dan. i. 7.

A'-BEL (*mourning, vanity, vapour*), the second son of Adam: also the name of several places, as ABEL-BETH-MA'-A-CAH (*mourning in the house of Maacah*), in the tribe of Naphtali; ABEL-MA'-IM (*mourning of waters*); ABEL-KE-RA'-MIM (*mourning in the vineyards*), a village of the Ammonites; ABEL-ME-HO'-LATH, or -ME-A (*mourning of sickness*), a region near the river Jordan; ABEL-MIZ'-RA-IM (*mourning of the Egyptians*), the floor of Atad, Gen. i. 11; and ABEL-SHIT'-TIM (*mourning of thorns*), a city in the plains of Moab.

A'-BEZ (*an egg*), muddy, a town in the tribe of Issachar. Josh. xix. 20.

A'-BI (*my father*); 2 Kings xviii. 2.

A-BI'-A, or -AH (*the father, or the desire of the Lord*): so in composition, ABI-AL'-BON (*father of understanding, or father over the building*); ABI'-A-SAPH (*a gathering father*); ABI'-A-THAR (*excellent, or surviving father*); A-BI'-DAH (*father of knowledge*); A'-BI-DAN (*father of judgment*); AB'-I-EL (*my father is God, or the father of strength*); ABI-E'-ZER (*the father of help*); AB'-I-GAIL (*father's joy*); ABI-HA'-IL (*father of strength*); A-BI'-HU (*he is my father, or father himself*); A-BI'-HUD (*father of praise*); A-BI'-JAH (*the will of the Lord*); AB-I'-JAM (*father of the sea*); A-BIM'-A-EL (*my father is God*); A-BIM'-E-LECH (*my father the king*); A-BIN'-A-DAB (*father of a vow, or my father the prince*); A-BIN'-O-AM (*father of beauty, or of delight*); A-BI'-RAM (*high father, father of elevation*); A'-BI-SHAG (*father of error*); A-BI-SHAI (*father of a gift or reward*); A-BISH'-A-LOM (*father of peace*); ABI-SHU'-A (*father of salvation*); A'-BI-SHUR (*father of song*); A'-BI-TAL (*father of the dew*); A'-BI-TUB (*father of goodness*); A-BI'-HUD (*father of praise*).

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- A'-BIB (*green fruits, ears of corn*), the name of the seventh month of the Jewish civil year, and the first of their ecclesiastical year; called also Nisan, answering to part of our March and part of April.
- AB-I-LE'-NE (*father of mourning*), a province of Syria, supposed to be between Libanus and Anti-Libanus. Luke iii. 1.
- AB'-NER, (*father's lamp or light*). 1 Sam. xvii. 55. 2 Sam. iii. 33.
- A'-BRAM (*high father*); A'-BRA-HAM (*father of a great multitude*), the son of Terah, born in Ur, in Chaldea, the husband of Sarah and father of Isaac; he died æt. 175.
- AB'-SA-LOM (*father of peace*); 2 Sam. xiii.—xviii.
- AC'-CAD, or A'-CHAD (*a vessel or spark*), a city in the land of Shinar. Gen. x. 10.
- AC'-CHO (*pressed together*), a city in the tribe of Asher; Ptolemais.
- A-CEL'-DA-MA, or A-KEL'-DA-MA, (*the field of blood*); Acts i. 19.
- A-CHA'-I-A (*grief, sadness*), a province in the Peloponnesus, but, in its largest sense, comprehending Greece, properly so called. Hence A-CHA'-I-CUS (*a native of Achaia*); 1 Cor. xvi. 17.
- A'-CHAN, or A'-CHAR (*troubling*); Josh. vii. 22. 1 Chron. ii. 7.
- ACH'-BOR (*a mouse*); Gen. xxxvi. 38.
- A'-CHISH (*so it is*), a king of Gath. 1 Sam. xxi. 10.
- ACH'-ME-THA (meaning uncertain), a city of Media; Ecbatana.
- A'-CHOR (*troubled*), a valley in the tribe of Judah, near Gilgal. Josh. vii. 26.
- ACH'-SAH (*adorned*); Josh. xv. 16.
- ACH'-SHAPH (*sorcerer, or shady*), a city in the tribe of Asher; Josh. xi. 1; xii. 20.
- ACH'-ZIB (*liar*), a city in the tribe of Judah; Josh. xix. 29.
- A'-DA (*an ornament, or an assembly*); Gen. iv. 9; xxxvi. 2.
- A-DA'-DAH (*witness of an assembly*), a city in the tribe of Judah; Josh. xv. 27.
- A-DA-I'-AH (*the witness of the Lord*); 2 Kings xxii. 1.
- A-DA-LI'-AH (meaning uncertain); Est. ix. 8.
- AD'-AM (*earthly, red*), the first man; died æt. 930. Also, a city in the tribe of Reuben. Josh. iii. 16.
- AD'-A-MA, or AD'-MAH (*earthly, red*); one of the five cities destroyed by fire.
- A'-DAR (*great, excellent*), the sixth month of the Jewish civil, and twelfth of their ecclesiastical year, answering to part of our February and March.
- AD'-BE-EL (*a grief or vexer of God*); Gen. xxv. 13.
- AD'-DI (*my witness*); Luke iii. 38.
- AD'-DIN (*delicious*); but AD'-DON, or AD'-DAN, mean *grief, calamity*.
- AD'-I-EL (*the witness of God*); 1 Chron. iv. 36.
- AD-I-THA'-IM (*witnesses, assemblies*); Josh. xv. 36.
- AD'-LA-I (*my witness, or ornament*); 1 Chron. xxvii. 29.
- AD'-MA-THA (*a cloud of death*); Eath. i. 14.
- AD'-NA (*eternal rest, or testimony*); 1 Chron. xii. 20.
- A-DO-NI-BE'-ZEK (*Lord of Bezek, or Lord of lightning*); Judg. i. 5.
- A-DO-NI'-JAH, (*the Lord is Jehovah*); 2 Sam. iii. 4.
- A-DO-NI-KIM, (*the Lord is risen*); Ezra ii. 13.
- A-DO-NI'-RAM, (*the Lord is high, or hath elevated himself*); 1 Kings iv. 6.
- A-DO-NI-ZE'-DEK (*the Lord of righteousness*); Josh. x. 1.
- A-DO'-RAM (*their beauty, or praise*); 2 Sam. xx. 24.
- A-DO-RA'-IM (*strength of the sea*); 2 Chron. xi. 19.
- A-DRAM'-EL-BCH (*the glory or majesty of the king*); 2 Kings xvii. 31; xix. 37.
- A-DRA-MYT'-TI-UM (*the mansion of death*), a sea-port of Mysia, in Asia Minor; Acts xxvii. 2.
- A'-DRI-A (meaning uncertain), signifies, in Acts xxvii. 27, all that portion of the Mediterranean, which lies between Crete and Sicily.
- A'-DRI-EL (*flock of God*); 1 Sam. xviii. 19.
- A-DUL'-LAM (*witness or ornament to them*), a city in the tribe of Judah to the

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- west of Hebron; Josh. xii. 15; xv. 35. And also a cave in its vicinity, where David was concealed; 1 Sam. xxii. 1.
- Æ'-NE-AS, or E'-NE-AS (*praised*); Acts ix. 34.
- A'-GA-BUS (*locust*); Acts xi. 28.
- A'-GAG (*roof, upper room, lofty*), an appellative of the kings of the Amalekites; Numb. xxiv. 7. 1 Sam. xv. 9. 33.
- A'-GAR, or HA'-GAR (*stranger, one that fears*), an Egyptian handmaid to Sarah, married by Abraham, and mother of Ishmael; Gen. xvi. 1; xxi. 9: comp. Gal. iv. 24, 25.
- A-GRIU'-PA (*pained, sorrowful*), surnamed Herod, grandson of Herod the Great; and began to reign in Judea under Caligula, the Roman Emperor, and reigned seven years. He put to death James the Apostle, and died of a painful and noisome disease; Acts xii. 2—23. Also a son of the preceding, before whom and his sister Bernice (who it is supposed lived incestuously together,) St. Paul pleaded his defence; Acts xxvi. 1, *et seq.*
- A'-GUB (*gatherer, collected*); Prov. xxx. 1.
- A'-HAB (*brother of the father*), a king of Israel; 1 Kings xvi. 30, *et al.*
- A-HAS-U-E'-RUS (*prince, chief*), king of Persia, who married Esther; Ezra iv. 6. Esth. i. 1, *et al.*
- A-HA'-VA (*being, generation*), a river in Babylonia; also a town on the banks of the Euphrates; Ezra viii. 15, 21.
- A'-HAZ (*taking, possessing*), a king of Judah; 2 Kings xvi. 2, *et al.*
- A-HA-ZI'-AH (*possession of the Lord*), a king of Israel; 1 Kings xxii. 40, *et al.*
- A-HI'-AH (*brother of the Lord*); 1 Sam. xiv. 3, 18. 1 Kings iv. 3.
- A-HI'-JAH (*brother of the Lord*); 1 Kings xi. 29; xii. 15; xiv. 6.
- A-HI'-KAM (*a brother arising*); 2 Kings xxii. 12; xxv. 22. Jer. xxvi. 24; xl. 6.
- A-HI'-LUD (*a brother born*); 2 Sam. viii. 16.
- A-HIM'-A-AZ (*brother of counsel*); 1 Sam. xiv. 50, *et al.*
- A-HIM'-E-LECH (*brother of the king*); 1 Sam. xxi. 1, *et al.*
- A-HI'-MOTH (*brother of death*); 1 Chron. vi. 25.
- A-HIN'-O-AM (*brother of beauty*), wife of Saul; 1 Sam. xiv. 50; xxv. 43.
- A-HI'-O (*his brother*); 2 Sam. vi. 3. 1 Chron. xiii. 7.
- A-HI'-RA (*brother of iniquity*); Numb. i. 15.
- A-HIS'-A-MACH, (*brother of strength, or sustentation*); Exod. xxxv. 34.
- A-HI'-SHAM, or -SHAR (*brother of a prince, or of song*); 1 Kings iv. 6.
- A-HIT'-O-PHEL, or A-CHIT'-O-PHEL (*brother of ruin*), a councillor in the reign of David, who joined in Absalom's rebellion, and died by his own hand. 2 Sam. xv. 12, *et al.*
- A-HI'-TUB (*brother of goodness*); 1 Sam. xxii. 12.
- A-HI'-UD (*brother of praise*); Numb. xxxiv. 27.
- A-HO'-LAH, or A-HO'-LI-BAH (*tent, tabernacle*); Ezek. xxiii. 4, 36.
- A-HO'-LI-AB (*tent of the father*); Exod. xxxvi. 1.
- A-HO'-LI-BA'-MAH (*tent of the height, or high place*); Gen. xxxvi. 2.
- A'-I, or HA'-I (*mass, or heap*), a city of Canaan, near Bethel. Josh. vii. 2.
- A-I'-AH (*a culture*); but A-I'-ATH, means *an eye, or fountain*.
- A'-JA-LON (*an oak, strength*), a city in the tribe of Dan, and another in the tribe of Judah. Josh. x. 12.
- A-LEX-AN'-DER (*helper of men*); Mark xv. 21, *et al.*
- A-LEX-AN'-DRIA (*so called from its founder*), a famous city in Egypt, built by Alexander the Great. Acts xviii. 24.
- AL-LE-LU'-JAH, or HAL-LE-LU'-JAH (*praise the Lord*), often in the Psalms; Rev. xix. 1—6.
- AL'-LON (*an oak*); 1 Chron. iv. 37.
- AL-LON-BAC'-UTH (*oak of weeping*); Gen. xxxv. 8.
- AL-MO'-DAD (*measure of God*); Gen. x. 26.
- AL-PHE'-US (*thousand, learned*), the father of St. Matthew; Mark ii. 14. Also another, the father of James and Jude, and the husband of Mary, the sister

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- of the mother of Jesus; Matt. x. 3. Luke vi. 15. Acts i. 13. And supposed the same person who is called Cleophas; John xix. 25.
- AM'-A-LEK (*people that smite*); Gen. xxxvi. 12.
- A'-MA-NA (*faith, truth*); Cant. iv. 8.
- A-MA-RI-AH (*the Lord saith*); Zeph. i. 1.
- A-MA'-SA (*sparing the people*), nephew of David and general of the army, and murdered treacherously by Joab. 2 Sam. xx. 9, *et al.*
- AM-A-SA'-I (*the people's strength, or present*); 1 Chron. vi. 10.
- A-MA-ZI'-AH (*strength of the Lord*), a king of Judah, and other persons so called. 2 Kings xii. 21, *et al.*
- AM'-E-THYST, a precious stone of a purple colour.
- AM'-MI (*my mother, people*); Hos. ii. 1.
- A-MIN'-A-DAB (*my people is free*); Exod. vi. 23.
- A-MIT'-TAI (*true*); Jonah i. 1.
- AM'-MI-HUD (*people of praise*); Numb. i. 10.
- AM-MI-SHAD'-DA-I (*people of the Almighty*); Numb. i. 12.
- AM'-MON (*people*), son of Lot, and father of the Ammonites. Gen. xix. 38, *et al.*
- AM'-NON, and A'-MON (*faithful, true*); 2 Sam. xiii. 2, *et al.*
- AM'-O-RITES (*bitter, rebellious*), an idolatrous people, descended from Emori, the fourth son of Canaan, and dwelling both on the east and the west of the Dead Sea. Gen. xv. 16, *et al.*
- A'-MOS, or A'-MOZ (*stony, weighty*), a prophet; also the father of Isaiah.
- AM-PHIP'-O-LIS (*a city compassed or walled*), a city of Macedonia, situated on the river Strymon; Acts xvii. 1.
- AM-PLI-AS (*make more, extensive*); Rom. xvi. 8.
- AM'-RAM (*a people exalted*), of the tribe of Levi, and father of Moses; Exod. vi. 18, *et al.*
- AM-RA'-PHEL (*speaking destruction*), a king of Shinar; Gen. xiv. 1, *et seq.*
- A'-NAB (*a grape, knot*), a city in the tribe of Judah.
- A'-NAH (*answering, singing*); Gen. xxxvi. 24.
- A-NA-I'-AH (*answer of the Lord*); Neh. viii. 4.
- AN'-AK (*a giant*), from whom came the Anakims, a people of gigantic stature, who dwelt in the land of Canaan; Numb. xiii. 38, *et al.*
- AN-AM'-E-LECH (*answer, or song of the king*); 1 Kings xvii. 31.
- A-NA-NI'-AS (*the cloud, or the answer of the Lord*), the high-priest of the Jews, before whom St. Paul was brought; Acts xxiii. 2. Also, the husband of Sapphira, who was struck dead for lying to the Holy Ghost; Acts v. 1, *et seq.* Also, one baptized by St. Paul at Damascus; Acts ix. 10, *et seq.*
- A'-NATH (*answer, song, affliction*); Judg. iii. 31.
- A-NATH'-E-MA (*curse, excision*), with MA-RAN-A'-THA (*the Lord comes*), a form of cursing; see Rom. ix. 3. 1 Cor. xii. 3; xvi. 22.
- AN'-A-THOTH (*answers, songs, afflictions*), a city in the tribe of Benjamin.
- AN'-DREW (*manly, strong*), one of the Apostles, a native of Bethsaida, a fisherman, and brother of Simon Peter. He was probably crucified at Patrae, in Achaia.
- AN-DRO-NI'-CUS (*a victorious man*); Rom. xvi. 7.
- A'-NER (*answer, song, or affliction of light*); Gen. xiv. 24. 1 Chron. vi. 70.
- AN'-NA (*gracious, merciful*); Luke ii. 36.
- AN'-NUS (*gracious, answering, singing, afflicting*); Luke iii. 2. John xviii. 13, 25.
- AN-TI-CHRIST (*against Christ*); 1 John ii. 18, 22; iv. 3. 2 John 7.
- AN-TI-LIB'-A-NUS (*against, or opposite Li'-ba-nus*), these are the most elevated chain of mountains in Syria, extending from the neighbourhood of Sidon to that of Damascus eastward, and running parallel with each other. They were famous for their cedars, and part of them are constantly covered with snow.
- AN'-TI-UCH (*against a chariot*), a city on the river Orontes, and the capital of Syria; built by Seleuchus Nicanor about 300 years before Christ, and

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- so called in memory of his father, Antiochus. Also, a city in Pisidia, in Asia, mentioned Acts xiii. 14.
- AN-TIP'-A-TRIS (*against a father*), a town in Palestine, in the half tribe of Manasseh; Acts xxiii. 31.
- A-PEL'-LES (*expelling, driving away*); Rom. xvi. 10.
- A-PHAR'-SATH-CHITES, or A-PHAR'-SITES (*divided*), a people sent by the King of Assyria to inhabit the country of Samaria, and hostile to the rebuilding of Jerusalem; Ezra iv. 9; v. 6.
- A'-PHEK (*strength*), a name of several cities; so A-PHE'-KAN, a city in the tribe of Judah. 1 Sam. iv. 1, *et al.*
- A-PHI'-AH (*breath, breathing*); 1 Sam. ix. 1.
- A-POL-LO'-NI-A (*destruction, or sacred to Apollo*), a city of Macedonia; Acts xvii. 1.
- A-POL'-LOS (*as Apollonia*), an Alexandrian Jew, instructed in the Christian faith by Aquila and Priscilla, and an eloquent preacher of the Gospel.
- A-POL'-LY-ON (*destroyer*); Rev. ix. 11.
- AP'-PHI-A (*producing, fruitful*); Philem. 2.
- AP'-PI-I-FO'-RUM, a town in Italy, about 50 miles from Rome; Acts xxviii. 15.
- AQ'-UIL-A (*an eagle*), a Jew of Pontus, converted, together with his wife Priscilla, by St. Paul, to whom they became companions in his labours; Acts xviii. 2, 26. Rom. xvi. 3. 1 Cor. xvi. 19.
- AB (*avalang, watching, or perhaps a city*), the capital city of the Moabites. Numb. xxi. 28, *et al.*
- A'-RAB (*ambush, sedition*), a city in the tribe of Judah.
- A-RA'-BI-A (*evening, sweetness, desert*), an extensive country of Asia.
- A'-RAD (*a wild ass*), a Canaanitish city in the southern part of Palestine; Numb. xxi. 1-3.
- A'-RAM (*high, elevated*), the fifth son of Shem, and father of the Syrians, who from him are called Arameans, or Aramites. Gen. x. 22, *et al.*
- AR'-A-RAT (*a curse*), a mountain of Armenia; Gen. viii. 4. Jer. li. 27.
- A-RAU'-NAH (meaning uncertain); 2 Sam. xxiv. 16. 23.
- AR'-BAH (*four*); Josh. xiv. 15; xxi. 11.
- AR-CHE-LA'-US (*prince of the people*), the son and successor of Herod the Great in the government of part of his dominions; Matt. ii. 22.
- AR-CHIP'-PUS (*governor of horses*); Col. iv. 17. Philem. 2.
- ARC-TU'-RUS (*gathering together*), a star of the first magnitude in the northern hemisphere; Job ix. 9; xxxviii. 32.
- A-RE-OP'-A-GUS (*Mars' hill*), a hill at Athens, where was held a court or tribunal, so called; Acts xvii. 19, 34.
- AR'-E-TAS (*virtuous*), a king of Arabia, whose daughter Herod Antipas married, and afterwards divorced; 2 Cor. xi. 32.
- AR'-GOB (*lion's pit*), a province in Bashan; Deut. iii. 4. 1 Kings iv. 13.
- A'-BI-EL (*lion of God*); Ezra viii. 16. Isa. xxix. 1, 2, 7.
- AR-I-MA-THE'-A (meaning uncertain), a city in the tribe of Ephraim; Matt. xxvii. 57.
- A'-RI-OGH (*lion, great, tall*); Gen. xiv. 1. Dan. ii. 25.
- A-RI-STAR'-CHUS (*good or best prince*), a companion of St. Paul; Acts xx. 4, *et al.*
- A-RIS-TO-BU'-LUS (*good or best counsellor*); Rom. xvi. 10.
- AR-MA-GED'-DON (*city of Megiddo*); Rev. xvi. 16.
- AR-ME'-NI-A (meaning uncertain), a province or kingdom of Asia.
- AR'-MON, AR-MO'-NI (*palace, mount of numeration*); 2 Kings xxi. 9. Amos iv. 3.
- AR'-NON (*resounding, rejoicing*), a brook rising in the mountains of Gilead, and running into the Dead Sea, and forming the boundary between the countries of the Moabites and Ammonites. Numb. xxi. 14, *et al.*
- AR'-ROD, AR'-O-DI (*commanding, descending*); Gen. xlv. 16. 1 Chron. viii. 15.
- AR'-O-ER (*barren, sterile, watching*), a city of the Gadites, on the river Arnon. Also, another in the tribe of Judah; 1 Sam. xxx. 28.

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- AR'-PAD, or AR'-PHAD (*light of redemption*), a city and country in Syria.
- AR-PHAX'-AD (*healing*); Gen. x. 22. Luke iii. 36.
- AR-TAX-ERX'-ES (meaning uncertain), the name of several kings of Persia.
- AR'-TE-MAS (*whole, faultless, or gift of Diana*); Tit. iii. 12.
- A'-RU-BOTH (*locusts*), a city in the tribe of Judah; 1 Kings iv. 10.
- A-RU'-MAH (*high, exalted*), a city in the tribe of Ephraim; 1 Chron. iv. 8.
- A'-SA (*physician*), a king of Judah. 1 Kings xv. 11, *et al.*
- A'-SA-EL, or -HEL (*God hath wrought*); 2 Sam. ii. 18, *et al.*
- A-SA-I'-AH (*the Lord hath wrought*), a name of several persons.
- A'-SAPH (*gathering, assembling*), a recorder under king Hezekiah. Also, a celebrated singer of the temple, whose name is prefixed to several psalms.
- A'-SE-NATH (*peril, misfortune*); Gen. xli. 45, 50; xlii. 20.
- ASH'-DOD (meaning uncertain), a city of the Philistines, on the coast of the Mediterranean, between Gaza and Joppa, famous for the temple of their god Dagon. 1 Sam. v. 1, *et al.*
- A'-SHER (*happiness, blessedness*), the son of Jacob and Zilpah.
- A'-SHI-MA, or -MATH (*crime, offence*); 2 Kings xvii. 30.
- ASH'-KE-NAZ (*spreading fire*); Gen. x. 3.
- ASH'-TA-ROTH (*flocks, riches*), a Syrian idol. Also, the name of certain towns.
- A'-SHUR (*happy, blessed*), the son of Shem. Also, the country of Asia, so called from him.
- A-SHU'-RIM (*the happy*); Gen. xxv. 3.
- A-SI-A (meaning uncertain), one of the four quarters of the Globe. Also, Asia Minor. Also, Proper Asia, comprehending Phrygia, Mysia, Caria, and Lydia; in which sense it is generally, if not always, used in the New Testament.
- AS'-KE-LON, or ASH'-KE-LON (*weight, balance*), a principal city of the Philistines, on the sea-coast, between Gaza and Ashdod. Judg. i. 18, *et al.*
- AS-NAP'-PER (*unhappy*), a king of Assyria; Ezra iv. 10.
- AS'-SOS (*near*), a sea-port town of Troas; Acts xx. 13.
- AS-SYR'-I-A (*from Ashur*), a country of Asia, between the Tigris and Euphrates.
- A-SYN'-CRI-TUS (*incomparable*); Rom. xvi. 14.
- A'-TAD (*a thorn*); Gen. i. 10, 11.
- A-THA-LI'-AH (*time of the Lord*); see 2 Kings viii. xi.
- A'-THENS (*of Minerva*), a celebrated city of Greece; Acts xvii. 15, 16.
- AT-TA-LI'-A (*increasing, or called from its founder*), a maritime town in Pamphylia, in Asia; Acts xiv. 25.
- A'-VEN (*iniquity, riches*), a city of Egypt. Ezek. xxx. 17. Hos. x. 8. Amos i. 5.
- AU-GUS'-TUS (*royal, magnificent*), a Roman emperor. Luke ii. 1, *et al.*
- A-ZA-RI'-AH (*help of the Lord*), a name of several persons.
- A-ZE'-KAH (*strength of walls*), a city in the tribe of Judah. Josh. x. 11. Jer. xxxiv. 7.
- A-ZO'-TUS; see *Ashdod*. Acts viii. 40.
- AZ'-RI-EL (*help of God*); 1 Chron. xii. 6.
- A-ZU'-BAH (*forsaken*); 1 Kings xxii. 43.

- BA'-AL, or BEL (*lord, master, husband*), a Phœnician idol-god: plural, Baalim.
- BA'-A-LAH (*her idol, or spouse*), a mountain and city in the tribe of Judah. Josh. xv. 9.
- BA'-A-LATH (*rich, proud lord*), a city in the tribe of Dan.
- BA'-AL-BE'-RITH (*Lord of the covenant*), an idol worshipped by the Israelites; Judg. viii. 33.
- BA'-AL-GAD (*lord of the troop*), a city in the valley of Lebanon; Josh. xi. 17.
- BA'-AL-HAM'-ON (*lord of the multitude*), a place mentioned Cant. viii. 11.

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- BA'-AL-HER'-MON (*lord of destruction*), a mountain mentioned Judg. iii. 3.
 BA'-A-LI (*my lord or master*); Hos. ii. 16.
 BA'-A-LIS (*rich, proud lord*), a king of the Ammonites; Jer. xl. 14.
 BA'-AL-ME'-ON (*lord of the habitation*); Ezek. xxv. 9.
 BA'-AL-PE-OR (*lord of Peor, or of the opening*), an idol of the Moabites.
 BA'-AL-PER'-A-ZIM (*lord of divisions*), a city of the Philistines. 2 Sam. v. 20.
 BA'-AL-SHAL'-I-SHA (*third lord*), a place mentioned 2 Kings iv. 42.
 BA'-AL-TA'-MAR (*lord of the palm-tree*), a place mentioned Judg. xx. 33.
 BA'-AL-ZE'-BUB (*lord of flies*), an idol-god of the Philistines; 2 Kings i. 2, 16.
 BA'-AL-ZE'-PHON (*lord of secrecy*), an idol, or a city of Egypt; Exod. xiv. 2.
 BA'-A-NAH (*in affliction*); 2 Sam. iv. 6, *et al.*
 BA'-A-SHA (*in work*), a king of Israel; 1 Kings xv. xvi.
 BA'-A-SI'-AH (*in the work of the Lord*); 1 Chron. vi. 25.
 BA'-BEL, BA'-BY-LON (*confusion, mixture*), the capital city of Chaldea.
 BA'-CA (*mulberry-tree*), a place mentioned Ps. lxxxiv. 6.
 BA'-HU'-RIM (*valiant, youths*), a city in the tribe of Benjamin. 2 Sam. iii. 16, *et al.*
 BA'-JITH (*a house*), a place mentioned Isa. xv. 2.
 BA'-LA-AM (*swallower, or destroyer of the people*); see Num. xxii.—xxiv.
 BA'-LAK (*destroyer*), a king of the Moabites. Numb. xxii. *et seq.*
 BA'-MAH (*hill, high place*); Ezek. xx. 29.
 BA-RAB'-BAS (*son of the father*), a robber; Matt. xxvii. 17.
 BAR'-A-CHEL (*who blesses God*); Job xxxii. 2.
 BA-RA-CHI'-AH (*who blesses the Lord*); Matt. xxiii. 35.
 BA'-RAK (*thunder*); Judg. iv. 6, 9; v. 1, 12.
 BAR-JE'-SUS (*son of Jesus, or of salvation*); Acts xiii. 6.
 BAR-JO'-NA (*son of Jona, or of a dove*); Matt. xvi. 17.
 BAR'-NA-BAS (*son of consolation*), a companion of St. Paul. Acts iv. 36. *et al.*
 BAR'-SA-BAS (*son of an oath*); Acts i. 23; xv. 22.
 BAR-THOL'-O-MEW (*son of Ptolemy, or of a furrow*), one of the Apostles.
 BAR-TI-ME'-US (*son of Timæus, or of the honoured one*); Mark x. 46.
 BA'-RUCH (*blessed*); Neh. iii. 20. Jer. xxxii. 12, *et al.*
 BAR-ZIL'-LA-I (*son of contempt, or made of iron*); 2 Sam. xix. 32, *et al.*
 BA'-SHAN, or BA'-SAN (*in ivory, in the tooth*), a country of the Amorites, celebrated for its hills, its cattle, and its oaks.
 BASH'-E-MATH, (*perfumed, in desolation*); Gen. xxvi. 34; xxxvi. 3.
 BATH'-SHE-BA (*seventh daughter, or daughter of an oath*), the wife of Uriah, afterwards married to king David.
 BE'-DAD (*solitary, in friendship*); Gen. xxxvi. 35.
 BE'-DAN (*in judgment*); 1 Sam. xii. 11. 1 Chron. vii. 17.
 BE-EL'-ZE-BUB; see *Baalzebub*.
 BE'-ER, BE'-E-RA, or -RAH (*a well*); Numb. xxi. 16.
 BE'-E-RI (*my well*); Gen. xxvi. 31. Hos. i. 1.
 BE'-ER-LA-HA'-I-ROI (*the well of him who lives and sees me*); Gen. xvi. 14.
 BE'-ER'-SHE-BA (*well of the oath*), a city of the south extremity of Palestine.
 BE'-KAH, (a Jewish coin).
 BEL; see *Baal*.
 BE'-LI-AL (*without yoke, untractable, wicked*), a name given to Satan.
 BEL-SHAZ-ZAR (*lord of treasure*); BEL-TE-SHAZ-ZAR (*the lord who lays up treasure*), a name given to the prophet Daniel; Dan. i. 7; ii. 16.
 BEN-AI'-AH (*son of the Lord*); 2 Sam. xxiii. 22, *et al.*
 BEN-AM'-MI (*son of my people*); Gen. xix. 38.
 BEN'-HA-DAD (*son of clamour*), the name of two kings of Syria.
 BEN'-JA-MIN (*son of the right hand*), the youngest son of Jacob and Rachel.
 BE-NO'-NI (*son of my grief*), a name given to Benjamin; Gen. xxxv. 18.
 BE'-OR (*consumption, burning*), the father of Balaam; also others.

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- BE'-RA-CHAH** (*blessing*); 1 Chron. xii. 3.
BE-RA-CHI'-AH (*blessing of the Lord*); 2 Chron. xxviii. 12.
BE-RE'-A (*weighty*), a city of Macedonia; Acts xvii. 10, 13.
BER'-ITH (*covenant*), a Canaanitish idol; Judg. ix. 46.
BER-NI'-CE (*bringing victory*), sister of the younger Agrippa, with whom she is supposed to have lived incestuously; Acts xxv. 13; xxvi. 39.
BE'-SOR (*glad news*), a brook in the south-west part of Canaan; 1 Sam. xxx. 9.
BET'-AH (*confidence*); 2 Sam. viii. 8.
BETH-AB'-A-RA (*house of passage*), a ford over the Jordan; John i. 28.
BETH'-A-NY (*house of song, or of affliction*), a town situated at the foot of the Mount of Olives, about two miles from Jerusalem. Matt. xxi. 17, *et al.*
BETH-A'-VEN (*house of vanity, or iniquity*), a city in the tribe of Ephraim, near Ai; called also Bethel, the name given by Jacob; Gen. xxviii. 19.
BETH-BI'-RE-I (*house of my Creator*), a city in the tribe of Simeon. 1 Chron. iv. 31.
BETH'-CAR (*house of the lamb*); 1 Sam. vii. 11.
BETH-DIB-LA-THA-IM (*house of dry figs*); Jer. xlviii. 22.
BETH'-EL (*house of God*); see *Bethaven*.
BE'-THER (*division*), a place mentioned Cant. ii. 17.
BETH-ES'-DA (*house of mercy*), a pool near the sheep-market in Jerusalem; John v. 2.
BETH-E'-ZEL (*adjacent or neighbour house*); Mic. i. 11.
BETH-GAM'-UL (*house of the camel*); Jer. xlviii. 23.
BETH-HAC'-CE-RIM (*house of the vineyard*); Jer. vi. 1.
BETH-HO'-RON (*house of the cave*), two cities in the tribe of Ephraim. Josh. x. 11, *et al.*
BETH'-LE-HEM (*house of bread*), a city about six miles south-west of Jerusalem; called also Ephrata, and Bethlehem of Judea, to distinguish it from another Bethlehem, in the tribe of Zebulon. It was the birth-place of David and of Christ.
BETH-PE'-OR (*house of opening*), a city of Moab; Deut. iii. 29; iv. 46.
BETH'-PHA-GE (*house of figs*), a village at the foot of Mount Olivet, about a mile from Jerusalem; Matt. xxi. 1. Luke xix. 29.
BETH-SA'-I-DA (*house of hunters, or of snares*), a village of Galilee, on the north-eastern coast of the lake of Genesareth, near the junction of the Jordan with that lake. Matt. xi. 21, *et al.*
BETH'-SEAN (*house of ivory, or of the tooth*), a city of the Philistines, belonging to the half tribe of Manasseh, on the west of the Jordan, about 12 miles south of the sea of Galilee. 1 Sam. xxxi. 10.
BETH'-SHE-MESH (*house of service, or of the sun*), a city in the tribe of Asher; another in that of Naphtali; and another in that of Dan.
BETH'-U-EL (*separation or filiation of God*), the son of Nahor and Milcah, nephew of Abraham, and father of Rebecca. Gen. xxii. 22, *et al.*
BE-U'-LAH (*married*); Isa. lxii. 4.
BE-ZAL'-E-EL (*in the shadow of God*), who, with Aholiab, made the tabernacle.
BE'-ZEK (*lightning*); Judg. i. 4. 1 Sam. xi. 8.
BICH'-RI (*first-born*); 2 Sam. xx. 1, 2, 6, 22.
BID'-CAR (*in pain*); 2 Kings ix. 25.
BIG'-THAN (*giving meat*); Esth. ii. 21; vi. 2.
BIL'-DAD (*old friendship*), one of Job's three friends.
BIL'-HAH (*troubled*), one of Rachel's handmaids, and Jacob's wife. Gen. xxix. 29.
BIR'-SHA (*in evil*); Gen. xiv. 2.
BI-THI'-AH (*daughter of the Lord*); 1 Chron. iv. 18.
BI-THYN'-I-A (meaning uncertain), a country of Asia Minor, bounded on the north by the Euxine Sea, on the south by Phrygia, on the east by Galatia, and on the west by the Propontis; Acts xvi. 7. 1 Pet. i. 1.
BLAS'-TUS (*sprout, branch*), chamberlain to Herod, king of Judea; Acts xii. 20.

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- BO-A-NER'-GES (*sons of thunder*); Mark iii. 17.
 BO'-AZ (*in strength*), the husband of Ruth. Also, a pillar of the temple of Jerusalem; 1 Kings vii. 21. 2 Chron. iii. 17.
 BO'-CHIM (*weepers*), a place mentioned Judg. ii. 1. 5.
 BO'-SOR (*taking away*), the father of Balaam; 2 Pet. ii. 15.
 BO'-ZEZ (*mud*); 1 Sam. xiv. 4.
 BOZ'-RAH (*fortress, or in distress*), a city of Edom. Gen. xxxvi. 33, *et al.*
 BU'L (*changing*), the eighth month of the Jewish ecclesiastical, and second of their civil year, answering to part of our October and November.
 BUZ' (*despicable*), a nephew to Abraham; Gen. xxii. 21.
 BU'-ZI (*my contempt*), Ezek. i. 3; so BU'-ZITE, Job xxxiii. 2.
- CA'-BUL (*displeasing, dirty*); 1 Kings ix. 13.
 CÆ-SA-RÆ'-A (*so called by Herod, in honour of Cæsar Augustus*), a sea-port town and metropolis of Palestine, formerly named Straton's Tower, and the residence of the Roman proconsul. But Cæsarea Philippi was a town at the foot of Mount Hermon, near the head of the river Jordan. It was at first called Laish, or Lechem, and afterwards Dan, when it was taken by the Danites.
 CA'-I-A-PHAS, or CAI'-A-PHAS (*searcher, depression*); Matt. xxvi. 3, 57, *et al.*
 CAIN (*possession, acquisition*), the eldest son of Adam. Gen. iv. *et al.*
 CAI'-NAN (*possessor, purchaser*), the son of Enos; Gen. v. 9. Luke iii. 37.
 CA'-LAH (*favourable*); Gen. x. 12.
 CA'-LEB (*dog*); Num. iii. 6, *et al.* Also, a city; 1 Sam. xxx. 14. Caleb Ephratah was a place in the tribe of Ephraim; 1 Chron. ii. 24.
 CAL'-NEH (meaning uncertain), a city in the land of Shinar; Gen. x. 10. But Calno was a place by the river Euphrates; Isa. x. 9.
 CAL'-VA-RY (*place of a skull*), a small hill to the west of Jerusalem. Luke xxiii. 33.
 CA'-MON (*his resurrection*), a place in the land of Gilead; Judg. x. 5.
 CA'-NA (*zeal, emulation*), a small town in Galilee, in the tribe of Zebulon.
 CA'-NA-AN (*trader*), the country called Palestine; called after the son of Ham; Gen. ix. 18.
 CAN'-DA-CE (meaning uncertain); Acts viii. 27.
 CA-PER-NA'-UM (*field of repentance, or of comfort*), a town of Galilee, on the coast of the lake of Gennesareth, on the borders of the tribes of Zebulon and Naphtali. Matt. iv. 13, *et al.*
 CAPH'-TOR (meaning uncertain); Jer. xlvii. 4. Amos ix. 7.
 CAP-PA-DO'-CI-A (meaning uncertain), a province of Asia Minor, bounded on the north by the Euxine Sea; Acts ii. 9. 1 Pet. i. 1.
 CAR'-CHE-MISH (*a lamb carried off*), a town of Mesopotamia, by the river Euphrates. 2 Chron. xxxv. 20. Isa. xix. 9.
 CAR'-MEL (*green field, excellent vineyard*), a mountain in the tribe of Judah, near the Mediterranean Sea.
 CAR'-MI (*my vineyard*); Gen. xlv. 9, *et al.*
 CAR'-PUS (*fruit*); 2 Tim. iv. 13.
 CA-SIPH'-I-A (*money, covetousness*); Ezra viii. 17.
 CAS'-TOR and POL'-LUX, the sons of Jupiter and Leda, whom the heathen mariners regarded as governors of the sea, and their tutelary deities.
 CÆ'-DRON (*black, shady*), a brook between Jerusalem and the mount of Olives. John xviii. 1.
 CEN'-CHRE-A (*millet, pulse*), a sea-port town of Corinth; Acts xviii. 18.
 CÆ'-PHAS (*a rock, or stone*), a name given by Christ to Simon; John i. 42.
 CHAL'-COL (*nourisher*); 1 Kings iv. 31. 1 Chron. ii. 6.
 CHAL-DE'-A (*as demons, as depredators*), the country known also by the names of Shinar and Babylonia.
 CHAR'-RAN (*singing, wrath*), a country of Mesopotamia, situated on a river of the same name, running into the Euphrates. Acts vii. 2.
 CHE'-BAR (*strength, power*), a river of Chaldea. Ezek. i. 1, *et al.*

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- CHE-DER-LA'-O-MER** (meaning uncertain); Gen. xiv. 4.
CHEM'-A-RIMS (*black*); Zeph. i. 4.
CHE'-MOSH (*handling, taking away*), a Moabitish idol.
CHE-NA'-A-NAH (*humbled, broken to pieces*); 1 Kings xxii. 11. 1 Chron. vii. 10.
CHE-NA-NI'-AH (*preparation of the Lord*); 1 Chron. xv. 22.
CHE'-RE-THIMS, CHE'-RE-THITES (*cutting, tearing away*), a name of the Philistines; also of David's life-guards.
CHE'-RITH (*cutting, slaying*), a brook near the Jordan; 1 Kings xvii. 3.
CHE'-SED (*as a destroyer*); Gen. xxii. 22.
CHI'-LE-AB (*expectation of a father*); 2 Sam. iii. 3.
CHI'-LI-ON (*perfect, anxious expectation*); Ruth i. 2, 5.
CHIL'-MAD (*as teaching*); Ezek. xxvii. 23.
CHIM'-HAM (*like to them*); 2 Sam. xix. 37; xxxviii. 40.
CHI'-OS (*opening*), an island in the *Ægean Sea*, between Lesbos and Samos.
CHIS'-LEU (*rashness, confidence*), the third month of the Jewish civil, and ninth of their ecclesiastical year, answering to part of November and December.
CHIT'-TIM (*bruising*), the islands and maritime countries of the Mediterranean.
CHI'-UN (meaning uncertain), an Egyptian god; Amos v. 26.
CHLO'-E, or CLO'-E (*green herb*); 1 Cor. i. 11.
CHO'-RA'-ZIN (*a secret, proclaiming*), a town on the western coast of the sea of Galilee, near to Capernaum. Matt. xi. 21. Luke x. 13.
CHU'-SAN-RISH-A-THA'-IM (*Ethiopian*); Judg. iii. 8.
CHU'-ZA, or CHU'-SA (*a seer*); Luke viii. 3.
CI-LI'-CI-A (*rolling*), a province of Asia Minor, bounded on the north by Mount Taurus, on the west by Pamphylia, and on the south by the Mediterranean.
CIN'-NER-ETH, or -OTH (*a harp, as a candle*), a city in the tribe of Zebulun.
CLAU'-DA (*broken*), an island in the Mediterranean, near to Crete. Acts xxvii. 16.
CLAU'-DI-A (*lame*); 2 Tim. iv. 21.
CLE'-MENT (*mild, merciful*); Phil. iv. 3.
CLE'-O-PAS, or -PHAS (*glory of the father*); Luke xxiv. 18; xix. 25.
CNI'-DUS (*age*), a city and promontory of Caria, in Asia Minor; Acts xxvii. 7.
CO-LOS'-SE (*punishment*), a capital city of Phrygia, in Asia Minor. Col. i. 2.
CO-NI'-AH (*strength, stability*); Jer. xxii. 24, 28, 37.
CO'-OS (*top*), an island in the *Ægean Sea*, near Cnidus; Acts xxi. 1.
COR'-INTH (*satisfied, ornament*), the capital city of Achaia Proper, situated upon an isthmus between the *Ægean* and *Ionian Seas*.
COR-NE'-LI-US (*horn*); Acts x. 1, *et seq.*
COZ'-BI (*liar*); Num. xxv. 15, 18.
CRES'-CENS (*increasing*); 2 Tim. iv. 10.
ORE'-TE, or CRETE (*carnal*); an island in the Mediterranean. Acts xxvii. 7, *et al.*
CRIS'-PUS (*curled*); Acts xviii. 8. 1 Cor. i. 14.
CUS'H (*dark, black*), the eldest son of Ham; Gen. x. 6, *et al.* Also, a country usually rendered in the Bible "*Ethiopia*;" but it comprehends also part of Arabia on the east coast of the Red Sea, and all the southern and eastern borders of Egypt, as well as some parts of Asia.
CU'-SHAN (*from Cush*); Hab. iii. 7.
CU'-SHI (*from Cush*), Joab's messenger; 2 Sam. xviii. 21, 23.
CU'-THAH (*burning*), a province of Assyria, supposed to be called also Cush, which see; 2 Kings xvii. 24.
CY'-PRUS (*fair*), a large island in the Mediterranean. Acts iv. 36, *et al.*
CY'-RE'-NE (*fountain, wall, meeting*), a principal city of Libya, in Africa.
CY'-RE'-NI-US (*governor*); Luke ii. 2.
CY'-RUS (*the sun, as an heir*), a king of Persia, the son of Cambyses, by Mandane, daughter of Astyages, king of Media.

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- DAB'-BA-SHETH (*causing shame*); Josh. xix. 11.
 DAB'-E-RATH (*word, thing*); Josh. xix. 12. 1 Chron. vi. 72.
 DA'-GON (*fish, corn*), an idol-god of the Philistines. Judg. xvi. 23, *et al.*
 DAL-MA-NU'-THA (meaning uncertain), a place on the west side of the sea of Galilee, in the territory of Magdala; Mark viii. 10.
 DAL-MA'-TIA (meaning uncertain), a province on the coast of the gulf of Venice, forming part of the ancient Illyricum; 2 Tim. iv. 10.
 DAM'-A-RIS (*a little woman*); Acts xvii. 34.
 DA-MAS'-CUS (*very red, sack full of blood*), a principal city of Syria.
 DAN' (*judge, judgment*), the fifth son of Jacob, by Bilhah, Rachel's hand-maid. Also, a city in the tribe of Naphtali, in the northern extremity of Judea.
 DAN-JA'-AN (*the judge answers*); 2 Sam. xxiv. 6.
 DAN'-I-EL (*judgment of God*), a prophet, carried captive to Babylon, where he wrote the prophetic book distinguished by his name.
 DA'-RA (*generation*); 1 Chron. ii. 6.
 DAR-DAN (*most wise*); 1 Kings v. 11. 1 Chron. ii. 6.
 DA-RI'-US (*inquiring*), the name of several Persian kings.
 DA'-THAN (*laws, rites*); Num. xvi. 1, *et seq.*
 DA'-VID (*beloved*), a son of Jesse, and king of Israel.
 DE'-BIR (*oracle*), a king of Cylon. Also, a city in the tribe of Judah.
 DE-BO'-RAH, or DEB'-O-RAH (*word, a bee*); Gen. xxxv. 8. Judg. iv. 4; v. 7.
 DE-CAP'-O-LIS (*ten cities*), a district on both sides of the river Jordan, so called because it contained ten cities; but its limits are doubtful.
 DE'-DAN (*of a judge, their friendship*); Gen. x. 7, *et al.*
 DED'-A-NIM (*descendants of Dedan*); Isa. xxi. 13.
 DE-LA-I'-A (*the poor of the Lord*); 1 Chron. iii. 24. Neh. vi. 10.
 DEL'-I-LA (*small, slender, poor*), a concubine of Samson. Judg. xvi. 4. 12.
 DE'-MAS (*popular*); Col. iv. 14. 2 Tim. iv. 10.
 DE-ME'-TRI-US (*belonging to Ceres*); Acts xix. 24, 38. 3 John 12.
 DER'-BE (*a sting*), a city of Lycaonia, in Asia Minor; Acts xiv. 6.
 DI-A'-NA, a heathen goddess, especially worshipped at Ephesus; Acts xix.
 DI'-BON (*understanding*), a city in the tribe of Reuben. Numb. xxi. 30, *et al.*
 DI'-BON-GAD (*great understanding*), a place of Midian; Num. xxxiii. 45.
 DID'-Y-MUS (*a twin*), the surname of Thomas the Apostle; John xi. 16.
 DI'-NAH (*judgment*), the daughter of Jacob and Leah, debauched by Shechem; Gen. xxx. 21.
 DI-O-NYS-I-US (*belonging to Bacchus*), an Areopagite; Acts xvii. 34.
 DO'-DA-NIM (*beloved*); Gen. x. 4.
 DO'-EG (*anxious*), an Edomite; 1 Sam. xxi. 7; xxii. 18.
 DOR' (*generation, habitation*), a country on the west of the Jordan, in the half tribe of Manasseh. Judg. i. 27. 1 Kings iv. 11.
 DOR'-CAS (*a female roe or doe*); Acts ix. 36. 39.
 DO'-THAN (*law, custom*), a town in the tribe of Zebulun.
 DRU-SIL'-LA (*wet with dew*); Acts xxiv. 24.
 DU'-MAH (*silence, resemblance*); Gen. xxv. 14. 1 Chron. i. 30. Also, Josh. xv. 52. Isa. xxi. 11.
 DU'-RA (*generation, habitation*); Dan. iii. 1.

 E'-BAL (*heap*), a hill near Shechem, over against mount Gerizim.
 E'-BED (*servant*); Judg. ix. 30. Ezra viii. 6.
 E-BED'-MEL-ECH (*servant of the king*); Jer. xxxviii. 8; xxxix. 16.
 E-BEN-E'-ZER (*stone of help*); 1 Sam. iv. 1; v. 1; vii. 12.
 E'-BER (*passage, passenger*); Gen. x. 21, 25. Num. xxiv. 24.
 E-BI'-A-SAPH (*father who gathers*); 1 Chron. vi. 23.
 ED' (*witness*), an altar so called; Josh. xxii. 34.

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- E'-DEN** (*pleasure*), the country where paradise was placed. Also, a country in Mesopotamia. Also, a valley near Damascus; Amos i. 5.
E'-DOM (*red, red earth*), the name of Esau. Also, the land of Idumea.
ED'-RE-I (*heap of strength, great mass*), a capital city in the kingdom of Bashan; Deut. i. 4.
EG'-LAH (*heifer, chariot*); 2 Sam. iii. 5.
EG'-LA-IM (*drops of the sea*); Isa. xv. 8.
EG'-LOM (*calf, chariot*); Judg. iii. 14, 17.
E'-GYPT (*anguish, trouble*), a large country in Africa, famous for its pyramids, the river Nile, &c.
E'-HUD (*one who praises*), a judge in Israel; Judg. iii. 15, 26; iv. 1.
EK'-RON (*barrenness*), a city of the Philistines, afterwards in the tribe of Dan.
EL'-A-DAH (*congregation of God*); 1 Chron. vii. 21.
E'-LAH (*curse, oath, an oak*); 1 Sam. xvii. 2; xxi. 9.
E'-LAM (*youth, a virgin*), the eldest son of Shem, who settled in a country called, after him, Elam, and afterwards Susiana or Persia.
E'-LATH (*strength, a hind*); 2 Kings xiv. 22; xvi. 6.
EL'-BETH-EL (*the God of Bethel*); Gen. xxxv. 7.
EL'-DAD (*loved of God*); Num. xi. 26, 27.
EL-E-A'-LEH (*ascension, or burnt-offering of God*), a city in the tribe of Reuben. Numb. xxxii. 27, *et al.*
EL-E-A'-ZER (*help of God*), the third son of Aaron. Also, others.
EL-HA'-NAN (*God's gracious gift*), a warrior; 2 Sam. xxi. 19, *et al.*
E'-LI (*offering, or lifting up my offering*), an high-priest and judge of Israel.
E-LI'-AB (*God my Father*), a name of several persons.
E-LI'-A-DAH (*God knoweth*); 2 Sam. v. 16, *et al.*
E-LI'-A-KIM (*God ariseth*), a king of Judah; and others.
E-LI'-AM (*people of God, God of the people*); 2 Sam. xi. 3; xxiii. 34.
E-LI'-AS, E-LI'-JAH (*God the Lord*), a prophet; 1 Kings xvii.—xix.; 2 Kings ii. 1—11.
E-LI'-A-SHIB (*God returneth*); 1 Chron. iii. 24, *et al.*
E-LI'-A-THAH (*God cometh, my God thou art*); 1 Chron. xxv. 4.
EL-I-E'-ZER (*help of God, my God is a help*); Gen. xv. 2, *et al.*
E-LI-HOR'-EPH (*God of youth*); 1 Kings iv. 3.
E-LI'-HU (*my God is he, God himself*); Job xxxii. 2. 1 Sam. i. 1, *et al.*
E-LI'-KA (*God's pelican or flock*); 2 Sam. xxiii. 25.
E'-LIM (*rams*); Exod. xv. 27. Num. xxxiii. 9, 10.
E-LIM'-E-LECH (*my God the King*); Ruth i. 2, 3; ii. 1.
E-LI-E'-NA (*to him mine eyes or fountains*); 1 Chron. iii. 23.
E-LI'-PHA-LEH (*my God who judges*); 2 Sam. v. 16. 1 Chron. iii. 6, 8.
EL'-I-PHAZ (*the joy or endeavour of God*), one of Job's friends.
E-LIH'-A-BETH, or E-LIZ'-A-BETH (*oath or fulness of God*); Luke i. 5, *et seq.*
E-LI'-SHA, E-LI-SH'-UR (*salvation of God*), successor of Elijah in the prophetic office.
E-LISH'-A-MA (*God who hears*); Numb. i. 10, *et al.*
E-LISH'-E-BA (*oath or fulness of God*); Exod. vi. 23.
E-LI-SHU'-A (*God is salvation, God who saves*); 2 Sam. v. 15. 1 Chron. xiv. 5.
E-LI'-UD (*God of praise*); Matt. i. 14, 15.
E-LI'-ZUR (*My God is a rock*); Num. i. 5.
EL-KA-NAH (*zeal of God*); Exod. vi. 24. 1 Sam. i. 1. 21, *et al.*
EL'-MO-DAM (*God of measure*); Luke iii. 28.
EL'-NA-THAN (*God gives, God's gift*); 2 Kings xxiv. 8, *et al.*
E'-LON (*strong, oak*); Gen. xxvi. 34, *et al.*
E'-LUL (*cry, outcry*); Neh. vi. 15.
EL-U-ZA'-I (*God my strength*); 1 Chron. xii. 5.
EL'-Y-MAS (*sorcerer*); Acts xiii. 8.
E'-MIMS (*terrors, formidable*), the original inhabitants of the country to the east and south-east of the Dead Sea.

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- EM'-MA-US (*a people despised*), a village about eight miles north-west of Jerusalem; Luke xxiv. 13.
- EM'-MOR (*an ass*); Acts vii. 16.
- EN'-DOR (*fountain, habitation*), a town in the tribe of Manasseh; Josh. xvii. 12.
- E'-NE-AS (*praised*); Acts ix. 34.
- EN-EG'-LA-IM (*fountain, or eyes of calves*); Ezek. xlvii. 10.
- EN-GED'-DI (*fountain, or eye of a goat*), a city in the tribe of Judah.
- EN-HAK'-KO-RE (*fountain of him who prayed*); Judg. xv. 9—19.
- EN-MISH'-PAT (*the well of judgment*); Gen. xiv. 7. See *Kadesh*.
- E'-NOCH (*taught, dedicated*); Gen. iv. 17; v. 18, 22.
- E'-NON (*cloud, fountain*), a place near Salem, by the river Jordan; John iii. 23.
- E'-NOS, or E'-NOSH (*fallen, miserable*); Gen. iv. 26. Luke iii. 38.
- EN-RO'-GEL (*well of the fuller, or of the spy*), a fountain on the south-east of Jerusalem; 1 Sam. xvii. 17. 1 Kings i. 9.
- EN-SHE'-MESH (*fountain of the sun*); Josh. xviii. 17.
- EP'-A-PHRAS (*covered with foam*); Col. i. 7; iv. 12. Philem. 23.
- E-PAPH-RO-DI'-TUS (*agreeable*); Phil. ii. 25; iv. 18.
- E-PEN'-E-TUS (*praiseworthy*); Rom. xvi. 5.
- E'-PHAH (*weary*); Gen. xxv. 4, *et al.*
- EPH'-ES-DAM'-MIM (*portion of blood*); 1 Sam. xvii. 1.
- EPH'-E-SUS (*desirable*), a city of Ionia, in Asia Minor, not far from the Ægean Sea, and situated on the river Cayster.
- EPH'-RA-IM (*fruitful*), the second son of Joseph, by Asenach, the daughter of Potiphar. Also, a city in the tribe of Benjamin.
- EPH'-RA-TAH (*abundant, fruitful*); see *Bethlehem*. Also, the tribe of Ephraim.
- EPH'-RON (*dust*); Gen. xxiii. 8, *et al.*
- EP-I-CU-RE'-ANS (*assistants, helpers*), a sect of Greek philosophers; Acts vii. 18.
- ER' (*watchman*); Gen. xxxviii. 3, *et al.*
- E-RAS'-TUS (*amiable, lovely*); Acts xix. 22. 2 Tim. iv. 20.
- E-SA'-I-AH, or -AS (*salvation of the Lord*); see *Isaiah*.
- ES-AR-HAD'-DON (*meaning uncertain*), son and successor to Sennacherib, king of Assyria.
- E'-SAU (*hairy, he that acts*), son of Isaac and Rebecca, and twin-brother to Jacob.
- E'-SEK (*contention*); Gen. xxvi. 20.
- ESH'-BA-AL (*fire of Baal*); 1 Chron. viii. 33.
- ESH'-COL (*cluster of grapes*); Gen. xiv. 13, *et al.*
- ESH'-TA-OL (*strong woman*); Josh. xv. 33.
- ESH-TE'-MO-A, ESH-TE'-MOTH (*woman's fame, or bosom*); 1 Sam. xxx. 28.
- ES'-THER (*hidden*), wife to king Ahasuerus; Esth. ii. 7, *et seq.*
- E'-TAM (*their covering*); Judg. xv. 8, 11. 1 Chron. iv. 3.
- E'-THAM (*their strength*); Exod. xiii. 20. Num. xxxiii. 8.
- E'-THAN (*strength*); 1 Kings iv. 31. 1 Chron. ii. 6.
- ETH'-A-NIM (*strong*), the first month of the Jewish civil year, and seventh of their ecclesiastical year, answering to part of September and October.
- E-THI-O'-PI-A (*dark, black*); in Hebrew, *Cush*, which see.
- EU-BU'-LUS (*good counsellor*); 2 Tim. iv. 21.
- EVV' (*life, living*), the first woman.
- E'-VL-ME-RO'-DACH (*fool of Merodach*), a king of Babylon; 2 Kings xxv. 27.
- EU-NI'-CE (*good victory*); 2 Tim. i. 5.
- EU-O'-DI-AS (*good odour*); Phil. iv. 2.
- EU-PHRA'-TES (*making fruitful*), a large river of Asia, emptying itself into the Persian Gulf.
- EU-RO'-CLY-DON (*a north-east wind*), a Levanter; Acts xxvii. 14.
- EU-TY-CHUS (*happy, fortunate*); Acts xx. 9.

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- E-ZE-KI-EL (*strength of God*), a prophet, the son of Buzi, of the house of Aaron. He was carried captive to Babylon.
- E'-ZEL (*going abroad*); 1 Sam. xx. 19.
- EZ'-I-ON-GE'-BAR (*counsel of man*), a sea-port of Idumea, on the coast of the Red Sea; 1 Kings ix. 26.
- EZ'-RA (*helper*), a Jewish scribe; Ezra vii. 12, *et al.*
- FE'-LIX (*happy*), the Roman procurator of Judea; Acts xxiii. xxiv.
- FES'-TUS (*joyful*), the Roman governor who succeeded Felix; Acts xxiv. 27; xxv. 9, *et seq.*
- FOR-TU-NA'-TUS (*prosperous*); 1 Cor. xvi. 17.
- GA'-AL (*contempt, abomination*); Judg. ix. 41.
- GA'-ASH (*storm*); Josh. xxiv. 30.
- GAB'-A-THA (*high, elevated*), a place in Pilate's palace, from which he pronounced judgment against our Saviour; John xix. 13.
- GA'-BRI-EL (*man of God, strength of God, my strength is God*), one of the principal angels; Dan. viii. 16; ix. 21. Luke i. 19, 26.
- GAD (*a band, happy*), the seventh son of Jacob by Zilpah. Also, a prophet who followed David, when persecuted by Saul.
- GAD'-A-RA (hence GA'-DA-RENES), a principal city of Decapolis.
- GAD'-DI (*my troop*); Numb. xiii. 12.
- GAD'-DI-EL (*troop of God*); Numb. xiii. 10.
- GA'-I-US (*earthly, joyful*), a name of several persons; Acts xix. 29, *et al.*
- GA-LA'-TI-A (*white, colour of milk*), a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, and on the south by Lycaonia.
- GAL'-BA-NUM (a kind of gum); Exod. xxx. 34.
- GAL'-E-ED (*heap of witness*); Gen. xxxi. 47, 48.
- GAL'-I-LEE (*wheel, circular*), one of the principal divisions of the Holy Land.
- GAL'-LIM (*heapers up*); 1 Sam. xxv. 44. Isa. x. 30.
- GAL'-LI-O (*living on milk*), a proconsul of Achaia; Acts xviii. 12, 17.
- GA-MA'-LI-EL (*recompense of God*), an eminent Pharisee and doctor of the law; Acts v. 34; xxii. 3.
- GAM'-MA-DIMS (meaning uncertain); Ezek. xxvii. 11.
- GA'-TAM (*their bellowing*); Gen. xxxvi. 11.
- GATH', (*a wine-press*), a city of the Philistines, about thirty-two miles west of Jerusalem.
- GA'-ZA (*a goat, strong*), a city of the Philistines, about sixty miles south-west from Jerusalem.
- GE'-BA (*hill*), a city in the tribe of Benjamin; Josh. xxi. 17, *et al.*
- GE'-BAL (*limit, boundary*), a city of Syria; Ps. lxxxiii. 7. Ezek. xxvii. 9.
- GE'-IM (*grasshoppers, their height*); Isa. x. 31.
- GED'-A-LI-AH (*greatness of the Lord*); 2 Kings xxv. 22, 25, *et al.*
- GE-HA'-ZI (*valley of sight*), the servant of Elisha; 2 Kings iv. v.
- GEM'-A-RI'-AH (*perfection of the Lord*); Jer. xxix. 3; xxxvi. 25.
- GEN-NES'-A-RETH (*garden of a prince*), a lake in Palestine; called also the sea of Tiberias, and a small district on the north-western shore of that lake.
- GE-NU'-BATH (*garden of the daughter*); 1 Kings xi. 20.
- GE'-RA, GE'-RAR (*stranger*); Judg. iii. 15. 2 Sam. xvi. 5.
- GER'-GA-SHITES, an ancient people of Canaan.
- GER-GE-SENE'S, from Gergesa, one of the principal cities of Decapolis.
- GE-RI'-ZIM (*cutters, cuttings*), a mountain of Samaria, near Shekem.
- GER'-SHOM, GER'-SHON (*strangers, banished*), names of a son of Moses, and of a son of Levi.
- GESH'-UR (*a walled city*), a city of Syria; 2 Sam. xiii. 37, *et al.*

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- GE'-THER (*valley of inquiry*); Gen. x. 25.
 GETH-SE'-MA-NE (*fruitful valley*), a village on Mount Olivet, in the vicinity of Jerusalem, and famous for a garden, the scene of our Saviour's agony; Matt. xxvi. 36.
 GI'-AH (*a sigh or groan*); 2 Sam. ii. 24.
 GIB'-E-AH (*a hill*), a city in the tribe of Benjamin, called Gibeah of Saul, either from being Saul's birth-place or his royal seat.
 GIB'-E-ON (*a hill*), a city in the tribe of Benjamin; Josh. x. 2, *et al.*
 GID'-E-ON (*breaker*), a judge in Israel; Judg. vi.—viii.
 GI'-HON (*valley of grace*), one of the rivers of Paradise; Gen. ii. 13. Also a fountain on the west side of Jerusalem; 1 Kings i. 33, 38, 45.
 GIL-BO'-A (*revolution of inquiry*), a ridge of mountains about sixty miles north from Jerusalem; 1 Sam. xxviii. 4.; xxxi. 1, 8.
 GIL'-E-AD (*the heap of witness*), a ridge of mountains, stretching almost from Lebanon to Moab, on the east of the Holy Land.
 GIL'-GAL (*wheel, turning*), a place on the west of the Jordan, between that river and Jericho.
 GI'-LOH (*rejoicing*), a city in the tribe of Judah; Josh. xv. 51.
 GIR'-GA-SHITES, see *Geryashites*.
 GIT'-TITE (*wine-press*); 2 Sam. vi. 10, *et al.*
 GOB' (*grasshoppers*), a place on the border of the Philistines; 2 Sam. xxi. 18.
 GOG' (*the roof*), and MA'-GOG (*roof, covering*); Ezek. xxxviii. 2, *et seq.*
 GO'-LAN (*passing over*), a city in the half tribe of Manasseh.
 GOL'-GO-THA (*heap of skulls*), see *Calvary*; Matt. xxvii. 33.
 GO-LI'-AH, or GO-LI'-ATH (*captivity, passing over*), a giant and champion of the Philistines; 1 Sam. xvii. 14, *et al.*
 GO'-MER (*consuming, wanting*); Gen. x. 2, *et al.*
 GO-MOR'-RAH (*rebellious people*), one of the cities destroyed along with Sodom.
 GO'-SHEN (*near, approaching*), a province in Egypt.
 GO'-ZAN (*fleece, pasture*), a place in Assyria.
 GREECE, GRE'-CIA, a large and celebrated country.
 GUR' (*a whelp*); 2 Kings ix. 27.

- HAB'-AK-KUK (*a wrestler*), one of the twelve minor prophets.
 HACH'-I-LAH (*my hope is in her*); 1 Sam. xxiii. 19, *et al.*
 HA'-DAD (*fear, tumult*); Gen. xxxvi. 35; 1 Chron. i. 30.
 HAD-AD-E'-ZER (*help of Hadad*); 2 Sam. viii. 3, *et al.*
 HA'-DAD-RIM'-MON (*fear of Rimmon*); Zech. xii. 11.
 HA-DAS'-SAH (*a myrtle*); Esther ii. 7.
 HA-DO'-RAM (*their beauty or praise*); Gen. x. 37, *et al.*
 HA'-DRACH (*joy of tenderness*), some place or country in Syria; Zech. ix. 1.
 HA'-GAR (*the stranger*); see *Agar*.
 HAG-A-RENES' (*of the family of Hagar*); Ps. lxxxiii. 6.
 HAG'-GA-I (*feast, joy of the Lord*), one of the twelve minor prophets, also a son of Gad; Gen. xli. 16.
 HAG'-GITH (*rejoicing*); 2 Sam. iii. 4, *et al.*
 HAL-LI-LU'-JAH (*praise the Lord*); Ps. cvi. 1, *et al.*
 HAM' (*heat, noise, crafty*), the youngest son of Noah; also a name for Egypt.
 HA'-MAN (*noise, tumult*), a Persian nobleman in the court of Ahasuerus.
 HA'-MATH (*heat, anger*), a city and province of Syria, lying in the river Orontes.
 HAM-MED'-A-THA (*troubling the law*); Esther viii. 5.
 HA'-MON-GOG (*the multitude of Gog*); Ezek. xxxix. 11, 15.
 HA'-MOR (*an ass, clay*); Gen. xxxiii. 19, *et al.*
 HA-MU'-TAL (*heat of the dew*); 2 Kings xxiii. 31.
 HA-NAM'-E-EL (*grace or gift of God*); Neh. iii. 1, *et al.*
 HA-NA'-NI (*my grace or mercy*); 1 Kings xvi. 1, *et al.*
 HAN-A-NI'-AH (*grace or mercy of the Lord*); 1 Chron. iii. 19, *et al.*
 HAN'-NAH (*merciful, gracious, resting*); 1 Sam. i. 2.
 HA'-NOCH (*dedicated*); Gen. xxv. 4, *et al.*

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- HA'-NUM (*gracious, merciful*); 2 Sam. x. 1, *et al.*
 HAR'-AN (*anger, mountain*); Gen. xi. 26, *et seq.*; also a place, see *Charran*.
 HAR-BO'-NAH (*destruction, his sword*); Esth. i. 9; vii. 9.
 HAR'-OD (*fear*); Judg. vii. 1.
 HAR'-O-SHETH (*workmanship, silence, deafness*), a city of Galilee; Judg. iv. 2, 16.
 HASH-MO'-NAH (*diligence, embassy*); Numb. xxxiii. 29.
 HAT'-ACH (*smiter*); Esth. iv. 5.
 HAV'-I-LAH (*grieving, bearing*), several places or countries; Gen. ii. 11; x. 7;
 xxv. 18. 1 Sam. xv. 7. Also a son of Cush; Gen. x. 7.
 HA'-VOTH-JA'-IR (*city of light*); Numb. xxxii. 41.
 HAZ'-A-EL (*seeing God*), an officer of Benhadad, king of Syria.
 HA'-ZAR-MA'-RETH (*court or dwelling of death*); Gen. x. 26.
 HA'-ZEL-EL-PO'-NI (*shadow of the face*); 1 Chron. iv. 3.
 HA-ZE'-ROTH (*villages*); Numb. xi. 32, *et al.*
 HA'-ZOR (*hay, court*); Josh. xi. 10, *et al.*
 HE'-BER (*passage, passenger*); Gen. xlv. 17, *et al.* Hence the name *Hebrews*.
 HE'-BRON (*fellowship*), a city in the tribe of Judah. Also the name of persons.
 HEG'-A-I, or HEG'-E (*meditation, sighing*); Esth. ii. 3.
 HE'-LAM (*their strength, or expectation*); 2 Sam. x. 16.
 HEL'-BON (*milk, fat*); Ezek. xxvii. 18.
 HEL'-DA-I (*the world, rust*); Ezek. vi. 10.
 HE'-LI (*ascending*); Luke iii. 23.
 HEL'-KATH-HAZ'-ZU-RIM (*field of the strong*); 2 Sam. ii. 16.
 HE'-MAN (*trouble, tumult*); 1 Kings iv. 31, *et al.*
 HEN' (*grace, quiet*); Zech. vi. 14.
 HEPH'-ZI-BAH (*my delight in her*); 2 Kings xxi. 1. Isa. lxii. 4.
 HER'-MAS, HER'-MES (*speaker, gain*), the god Mercury.
 HER-MOG'-E-NES (*begotten by Mercury*); 2 Tim. i. 16.
 HER'-MON (*cutting off, destruction*), a high mountain on the east of the river Jordan, forming part of Antilibanus.
 HER'-OD (*heroic*), surnamed *The Great*, king of Judea when Christ was born. Also Herod Antipas, son of the former. Also another; see *Agrippa*.
 HE-RO'-DI-ANS, a political faction, which followed the sentiments of Herod the Great.
 HE-RO'-DI-AS (*from Herod*), grand-daughter of Herod the Great, and sister of Herod Agrippa; married first to her uncle Philip, but, abandoning him, is supposed to have lived in incestuous union with his brother, Herod Antipas.
 HE-RO'-DI-ON (*song of Juno, follower of heroes*); Rom. xvi. 11.
 HESEH'-BON (*thought, invention*), a celebrated city of the Ammonites, east of the Jordan, in the tribe of Reuben.
 HETH (*fear, trembling*), the second son of Canaan, father of the Hittites.
 HETH'-LON (*fearful dwelling*); Ezek. xlvii. 15.
 HEZ'-E-KI'-AH (*strength of the Lord*), a king of Judah.
 HEZ'-RON (*division of song, dust of joy*); Gen. xlv. 9, *et al.*
 HID'-DE-KEL (*sharp sound*), one of the rivers of Paradise.
 HI'-EL (*life of God, or God lives*); 1 Kings xvi. 34.
 HI-E-RAP'-O-LIS (*sanctified city*), a city of Phrygia, in Asia Minor, near to Colosse and Laodicea.
 HIL-KI'-AH (*portion of the Lord*); 2 Kings xviii. 18, *et al.*
 HIL'-LEL (*praising, foolishness*); Judg. xii. 13.
 HIN'-NOM (*there they are*), a valley not far from Jerusalem, at the foot of Mount Zion, where children were sacrificed to the god Moloch.
 HI'-RAM (*height of life*), a king of Tyre.
 HI'-RITES (*living*), a tribe of the Canaanites.
 HO'-BAB (*beloved*); Numb. x. 29. Judg. iv. 11.
 HO'-BAH (*hiding place*); Gen. xiv. 15.
 HOG'-LAH (*her festival, her pleasure*); Numb. xxvi. 33.
 HOPH'-NI (*a fist*); 1 Sam. i. 3, *et al.*
 HOPH'-RAH (*sworn, stag*); Jer. xlv. 30.

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- HOR' (*a hill*), a mountain on the borders of Edom.
 HO'-REB (*desert, forsaken*), a mountain of Arabia Petrea, so near to Mount Sinai as to seem two summits of the same mountain.
 HOR-HA-GID'-DAD (*hill of felicity*); Numb. xxxiii. 32.
 HOR'-MAH (*dedicated, consecrated*), a city in the tribe of Judah.
 HO-RO-NA'-IM (*wraths*), a city of the Moabites; Isa. xv. 15, *et al.*
 HO-SH'-A, HO-SHE'-A (*salvation, saviour*), one of the twelve minor prophets.
 Also a king of Israel. Also a name of Joshua, the successor of Moses.
 HUL' (*pain, sorrow*); Gen. x. 23.
 HUL'-DAH (*the world*); 2 Kings xxii. 14.
 HUR' (*liberty, whiteness*); Exod. xvii. 10, *et al.*
 HU-SHA'-I (*hastening of the Lord*); 2 Sam. xv. 32, *et al.*
 HUZ'-ZAB (*molten*); Nah. ii. 7.
 HY-ME-NE-US (*nuptial, of marriage*); 1 Tim. i. 20. 2 Tim. ii. 17.
- IB'-HAR (*chosen*); 2 Sam. v. 15, *et al.*
 IB'-LE-AM (*ancient people*), a city in the tribe of Manasseh.
 IB'-NI-JAH (*the Lord built*), the son of Reuel.
 IB'-ZAN (*father of coldness*), a judge of Israel; Judg. xii. 8.
 ICH'-A-BOD (*where is the glory, or the glory has departed*); 1 Sam. iv. 21.; xiv. 3.
 I-CO'-NI-UM (*coming*), a city of Lycaonia, in Asia Minor.
 ID'-A-LAH (*an oath, the hand of the Lord*), a city in the tribe of Zebulon.
 ID'-DO (*his hand or power*), a prophet; 2 Chron. xii. 15, and others.
 I-DU-ME'-A (*red, earthy*), the same as Edom.
 IG-DA-LI'-AH (*greatness of the Lord*); Jer. xxxv. 4.
 IL-LY'-RI-CUM (*rejoicing*), a province of Macedonia, stretching along the eastern coast of the Adriatic Sea, or Gulf of Venice.
 IM-LAH' (*abundant, circumcision*), the father of the prophet Micaiah.
 IM-MAN'-U-EL (*God with us*), so EM-MAN'-U-EL.
 IPH-E-DEI'-AH, or IPH-E-DE-I'-AH (*the redemption of the Lord*); 1 Chron. viii. 25.
 I'-RA (*watchman, spoil*); 2 Sam. xx. 26.
 I'-RAD (*wild ass*); Gen. iv. 18.
 I-RI'-JAH (*the fear or vision of the Lord*); Jer. xxxvii. 15.
 IR-SHE'-MISH (*city of the sun*), a city in the tribe of Dan.
 I'-SA-AC (*laughter*), the son of Abraham and Sarah.
 I-SA'-I-AH (*salvation of the Lord*), a prophet, the son of Amos.
 IS'-CAH (*anointing, covering*); Gen. xi. 29.
 IS-CA'-RI-OT (*of the tribe of Issachar, or belonging to Kariath*), a name of Judas, who betrayed our Saviour.
 ISH'-BAK (*empty, exhausted*); Gen. xxv. 2.
 ISH'-BI-BE'-NOB, (meaning uncertain), 2 Sam. xxi. 16.
 ISH-BO'-SHETH, (*man of shame*), 2 Sam. 2, 8, *et al.*
 ISH-MA'-EL, (*God heareth*), the son of Abraham and Agar; Gen. xvi. xvii.
 IS'-RA-EL, (*prince of God, prevailing with God*), a name given to the patriarch Jacob.
 IS'-SA-CHAR, (*wages, award*), the fifth son of Jacob by Leah.
 IT'-A-LY, (meaning uncertain), a celebrated country in Europe.
 ITH'-A-MAR, (*isle of palms, like a palm*), a son of Aaron the high-priest.
 ITH'-I-EL, (*God with me*); Neh. xi. 7. Prov. xxx. 1.
 ITH'-RE-AM, (*excellence of the people*); 2 Sam. iii. 5.
 I-TU-RE'-A, (*mountainous*), a province of Syria beyond the river Jordan, near to the desert of Arabia; Luke iii. 1.
- JA-AL'-AM, (*hidden, a little goat*); Gen. xxxvi. 5.
 JA-AR-E-OR'-A-GIM, (meaning uncertain), a Bethlehemite.
 JA-AZ-A-NI'-AH, (*the Lord will hear*); 2 Kings xxv. 23, *et al.*
 JA'-BAL, (*falling away*); Gen. iv. 20.

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- JAB'-BOK, (*empty, evacuation*), a brook on the east of the river Jordan.
- JA'-BESH, (*drought, confusion*), a city on the east of the Jordan, in the half-tribe of Manassah. It is called Jabesh Gilead.
- JA'-BEZ, (*sorrow, trouble*); 1 Chron. iv. 9, 10.
- JA'-BIN, (*understanding, building*), two kings of Hazor, in the north of Canaan.
- JAB'-NE-EL, (*building, or understanding of God*); Josh. xix. 33.
- JA'-CHIN, (*strength, stability*); 1 Kings vii. 21. 2 Chron. iii. 17.
- JA'-COB, (*supplanter, the heel*), the son of Isaac and Rebecca.
- JA'-EL, (*a little goat, ascending*); Judges iv. v.
- JAH', (*contraction of Jehovah*), God.
- JA'-HAZ, or JA'-HAZ'-AH, (*contention*), a city in the tribe of Reuben.
- JA'-IR, (*shining, a river*), a judge in Israel; Judg. x. 3, *et al.*
- JA'-I'-RUS, (*from Jair*); Mark v. 22. Luke viii. 41.
- JAM'-BRES, (*meaning uncertain*), an Egyptian magician; 2 Tim. iii. 8.
- JAMES, (*same as Jacob*), two apostles, the one the son of Zebedee, and brother of John; and the other, the son of Alphaeus, and called James the Less.
- JAN'-NA, (*answering, afflicted*); Luke iii. 24.
- JAN'-NES, (*same as Janna*); 2 Tim. iii. 8.
- JA'-PHETH, (*enlarged, persuasive*), a son of Noah.
- JA'-PHI'-AH, (*showing, enlightening*); 2 Sam. v. 15.
- JA'-REB, (*revenger*); Hos. v. 13.; x. 16.
- JA'-RED, (*descending, ruling*); Gen. v. 15. Luke iii. 37.
- JAR'-HAH, (*meaning uncertain*); 1 Chron. ii. 34.
- JAR'-MUTH, (*fearing, height, descent of death*), a city in the tribe of Judah.
- JASH'-ER, (*upright, righteous*); Josh. x. 13. 2 Sam. i. 18.
- JA'-SON, (*healing*); Acts xvii. 5, *et al.*
- JA'-VAN, (*making sad, deceiving*); Gen. x. 2, *et al.*
- JA'-ZER, (*help, helper*), a city in the tribe of Gad; Numb. xxxii. 1, *et al.*
- JE'-BUS, (*treading under foot, despising*), Jerusalem, so called from JE'-BU'-SI, a son of Canaan.
- JE-CO-LE'-AH, (*perfection or power of the Lord*); 2 Kings xv. 2. 2 Chron. xxvi. 8.
- JE-CO-NI'-AH, (*stability of the Lord*); 2 Chron. iii. 16, *et al.*
- JE-DAI'-AH, (*the hand of the Lord*); Ezra ii. 36.
- JE-DI'-A-EL, (*knowledge of God*); 1 Chron. vii. 6, *et al.*
- JE-DI'-DAH, (*beloved*); 2 Kings xxii. 1.
- JED-I-DI'-AH, (*beloved of the Lord*); 2 Sam. xii. 25.
- JED'-U-THUN, (*loyal, praising*); 1 Chron. xvi. 41, *et al.*
- JE'-GAR-SA-HA-DU'-THA, (*the heap of witness*); Gen. xxxi. 47.
- JE-HO'-A-HAZ, (*the Lord sees, or possesses*), a king of Judah, called also Shallum; also, a king of Israel.
- JE-HO'-ASH, (*fire of the Lord*); a king of Judah.
- JE-HOI'-A-CHIN, (*strength of the Lord*), the same who is called Coniah and Jeconiah.
- JE-HOI'-A-DA, (*knowledge of the Lord*), 2 Sam. xviii. 18, *et al.*
- JE-HOI'-A-KIM, (*confirmation of the Lord*), a king of Judah.
- JE-HON'-A-DAB, (*voluntarily, willing*); 2 Kings x. 15. 23, *et al.*
- JE-HO'-RAM, (*exaltation of the Lord*), a king of Judah; also a son of Ahab, king of Israel.
- JE-HO'-SHA-PHAT, (*the Lord judges*), a king of Judah. The valley of Jehoshaphat runs from north to south, between Mounts Olivet and Moriah; the brook Cedron running through the middle of it.
- JE-HO'-SHE-BA, JE-HO'-SHAB-ATH, (*fulness or oath of the Lord*); 2 Kings xi. 2. 2 Chron. xxii. 11.
- JE-HO'-SHU-A, the same as Joshua.
- JE-HO'-VAH, (*eternal, immutable, self-existing*), the Lord; the incommunicable name of the supreme Being. It is compounded with JE-HO'-VAH-JI'-RETH, (*the Lord will see or provide*); JE-HO'-VAH-NIS-SI, (*the Lord my banner*);

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- JE-HO'-VAH-SHAL'-LOM, (*the Lord of peace*); JE-HO'-VAH-SHAM'-MAH, (*the Lord is there*); JE-HO'-VAH-TSID'-KE-NU, (*the Lord our righteousness.*)
- JE'-HU, (*he that is, the Lord is he*), the name of several persons.
- JE'-HUD, (*praising*), a city in the tribe of Dan.
- JE-HU'-DI, (*praising, confessing*); 1 Chron. iv. 18.
- JE-HU'-DI-JAH, (*praise of the Lord*); 1 Chron. iv. 18.
- JE-MI'-MAH, (*desirable, handsome as the day*); Job xlii. 14.
- JEPH'-THAH, (*opening*), a judge of Israel; Judg. xi.
- JE-PHUN'-NEH, (*beholding*); Numb. xiii. 6. 1 Chron. vii. 38.
- JE'-RAH, (*the moon, scent*); Gen. x. 26.
- JE-RAHM'-E-EL, (*mercy of God, beloved of God*); 1 Chron. ii. 9.
- JE-RE-MI'-AH, (*exaltation of the Lord, exalting the Lord*), a prophet, the son of Hilkiah of the race of the priests. Also, others of the same name.
- JER'-I-CHO, (*the moon, sweet smell*), a city in the tribe of Benjamin about six miles from the river Jordan.
- JER'-I-MOTH, (*one that fears, elevations*); 1 Chron. vii. 7.
- JER-O'-BO-AM, (*the people will be increased, fighting against the people*), the first king of Israel. Also the thirteenth king of Israel.
- JE-RUB'-BA-AL, (*let Baal contend or avenge*); Judg. vi. 52, et al.
- JE-RUB'-E-SHETH, (*let the idol of confusion contend*); 2 Sam. xi. 21.
- JE-RU'-SA-LEM, (*possession of peace*), the metropolis of the Holy Land; anciently called Jebus, and perhaps the same as Salem built by Melchisedek.
- JE-RU'-SHA, (*possession, banished*); 2 Kings xv. 33.
- JESH'-I-MON, (*solitary, desolate*); 1 Sam. xxiii. 24.
- JE-SHU'-A, or JESH'-U-A, (*a saviour*); Ezra ii. 2; iii. 2.
- JESH'-U-RUN, (*upright, righteous*), a name given to the people of Israel.
- JES'-SE, (*to be, a gift*), the father of king David.
- JES'-U-I, (*who is equal or proper*); Gen. xli. 17; Numb. xxvi. 44.
- JE'-SUS, (*a saviour*), the name of Christ; Matt. i. 21.
- JE'-THER, (*remainder, excellent*); Judg. viii. 20.
- JE'-THRO, (*his remains, his excellence*); Exod. iii. 1, et al.
- JE'-TUR, (*keeping, order, mountainous*); Gen. xxv. 15.
- JE'-USH, (*devoured*); 2 Chron. xi. 19.
- JEW, (*from Judah*), the people of Israel.
- JEW'-RY, (*from Judah*), the country of the Jews.
- JEZ'-E-BEL, (*woe to the habitation*), the wife of Ahab, king of Israel.
- JEZ-RA-HI'-AH, (*the rising or brightness of the Lord*); Neh. xii. 42.
- JEZ'-RE-EL, (*God will dispose, seed of God*), a city in the tribe of Judah. Also a descendant of Judah.
- JID'-LAPH, (*distilling, dropping*); Gen. xxii. 22.
- JO'-AB, (*paternity, willing*); 2 Sam. ii. 18, et al.
- JO'-AH, (*brotherhood, having a brother*); 2 Kings xviii. 18.
- JO'-A-HAZ, (*seizing, possessing*); 2 Chron. xxxiv. 8, et al.
- JO'-A-KIM, (*the Lord ariseth, establishing of the Lord*); Neh. xii. 10, 12, 26.
- JO-AN'-NA, (*grace or mercy of the Lord*); Luke iii. 27; viii. 3.
- JO'-ASH, (*despairing, burning*), a king of Israel. Also, a king of Judah see Jehoash.
- JOB, (*great desire, sorrowful*), a patriarch of the land of Uz, in Idumæa remarkable for his sufferings and patience.
- JOCH'-E-BED, (*glorious*), the mother of Moses; Exod. vi. 20.
- JO'-EL, (*willing, commanding, the Lord is God*), one of the twelve minor prophets. Also, others so named.
- JO-E'-ZER, (*assisting, helping*); 1 Chron. xii. 6.
- JO'-HA, (*enlivening*); 1 Chron. viii. 16.
- JO-HAN'-AN, (*grace or gift of the Lord*); 2 Kings xxv. 23, et al.
- JOHN', (*same as Johanan*), an Apostle. Also, John the Baptist and others.
- JOK'-SHAN, (*hard, difficult*); Gen. xxv. 2.
- JOK'-TAN, (*dispute, disgust*); Gen. x. 25.
- JOK'-THE-EL, (*the rock*); Josh. xv. 38. 2 Kings xiv. 7.
- JON'-A-DAB, see Jehonadab.

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- JO'-NAH, JO'-NAB, (*a dove*), one of the minor prophets.
 JON'-A-THAN, (*the gift of God*), several so called.
 JOP'-PA, (*beautiful, fair*), a sea-port in the tribe of Zebulun, south of Casarea.
 JO'-RAM, (*elevated, of the Lord*), see Jehoram.
 JOR'-DAN, (*river of judgment, murmuring*), a river rising in Mount Libanus, and emptying itself in the Dead Sea.
 JO'-RIM, (*exaltation of the Lord*); Luke iii. 29.
 JO'-SE, JO'-SES, (*sparing, lifting up, saving*); Luke iii. 29. Matt. xiii. 55, *et al.*
 JOS'-E-DECH, (*justified, the Lord who justifies*); 1 Chron. vi. 14, *et al.*
 JO'-SEPH, (*increase, addition*), the son of Jacob by Rachel. Also, others.
 JOSH'-U-A, (*a saviour*), the son of Nun, successor of Moses. Also, others.
 JO-SI'-AH, JO-SI'-AS, (*the Lord's gift, the Lord burns*), a king of Judah.
 JO'-THAM, (*perfection of the Lord*), a king of Judah, and others.
 JOZ'-A-DAH, (*the Lord justifies, justice of the Lord*); 1 Chron. v. 40, *et al.*
 JU'-BAL, (*a trumpet*), a son of Lamech; Gen. iv. 21.
 JU'-BI-LEE, (*a trumpet*), every fiftieth year among the Jews; Levit. xxv. 9, *et seq.*
 JU'-DAH, (*confession, praise of the Lord*), the son of Jacob and Leah.
 JU'-DAS, (*same as Judah*), a name of several persons.
 JUDE, (*same as Judah*), an Apostle; in Greek, JUDAS.
 JU-DE'-AH, (*from Judah*), the country of the Jews; the Holy Land.
 JU'-LI-A, JU'-LI-US, (*downy, soft*); Rom. xvi. 15. Acts xxvii. 1.
 JU'-NI-A, (*young, of Juno*); Rom. xvi. 7.
 JU'-PI-TER, (*the father that helps*), the supreme god of the Heathens.
 JUS'-TUS, (*just, upright*); Acts i. 23; xviii. 7. Col. iv. 11.
- KAB'-ZE-EL, (*congregation of God*); Josh. xv. 21.
 KA'-DESH, (*holy*), a city of the tribe of Judah, called Kadesh Barnea, or Enmishpat; but Kadesh in the Wilderness of Zin was probably a different place.
 KAD'-MO-NITES, (*ancient*); Gen. xv. 19.
 KAR'-KOR, (*large collection*); Judg. viii. 10.
 KE'-DAR, (*blackness, sorrow*), the son of Ishmael; Gen. xxv. 13, *et al.*
 KED'-E-MAH, (*ancient, eastern*); Gen. xxv. 15.
 KED'-E-MOTH, (*antiquities, crookedness of death*); Deut. ii. 26.
 KEI'-LAH, (*dissolving, dividing*); Josh. xv. 44, *et al.*
 KE-MU'-EL, (*God is risen, congregation of God*); Gen. xxii. 21.
 KE'-NAZ, (*possession, lamentation, this nest*); Josh. xv. 17, *et al.*
 KE'-NITES, (*possession, lamentation*), a Canaanitish people who dwelt westward of the Dead Sea, in Arabia Petraea.
 KEN'-IZ-ZITES, (*possession, purchase*), a Canaanitish people; Gen. xv. 19. Numb. xxxii. 12.
 KE'-REN-KAP'-PUCH, (*the horn of beauty*); Job xlii. 14.
 KER'-I-OTH, (*cities, callings, meetings*); Jer. xlviii. 24, 41. Amos ii. 2.
 KE-TU'-BA, (*perfume, smelling sweet*), the wife of Abraham, whom he married after the death of Sarah; Gen. xxv. 1, 4. 1 Chron. xxxii. 33.
 KE-SI'-AH, (*as spices*); Job xlii. 14.
 KE'-ZIZ, (*extremity, valley*); Josh. xviii. 21.
 KIB'-ROTH-HAT-TA'-A-VAH, (*the graves of lust*); Numb. xi. 34.
 KI'-DRON, see Cedron.
 KI'-NAH, (*possession, lamentation, bird's nest*), a city in the tribe of Judah.
 KIR', (*a wall, black, meeting*), a place of Media, in Asia.
 KIR-HAR'-A-SETH, KIR-HI'-RES or -RESH, (*wall of the sun, or of workmanship*); 2 Kings iii. 25. Isa. xvi. 7, 11.
 KIR'-I-ATH, KIR-JATH, (*city, meetings, callings*), a city in the tribe of Benjamin.
 KIR-JATH-AR'-BA, (*the fourth city, city of Fear*); Gen. xxiii. 2, *et al.*
 KIR-JATH-A'-RIM, (*city of cities, or of watchers*); Ezra ii. 25.

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- KIR'-I-A-THA'-IM, or KIR-JA-THA'-IM, (*the two cities, meeting, callings*), a city in the tribe of Benjamin; Gen. xiv. 5.; Jer. xlviii. 1, 23.
- KIR'-JATH-BA'-AL, (*city of Baal*), a city in the tribe of Judah, called also Kirjath-Jearim; Josh. ix. 17, *et al.*
- KIR'-JATH-HUZ'-OTH, (*city of streets, populous*), a place in the land of Moab.
- KIR'-JATH-JE'-A-RIM, (*city of forests*), the same as Kirjath-Baal.
- KISH, (*hard, difficult, straw*), the father of king Saul.
- KISH'-I-ON, (*hardness, soreness*), a place in the tribe of Issachar.
- KI'-SHON, KI'-SON, (*hard, sore, crooked*), a brook rising in Mount Tabor, and flowing into the Mediterranean.
- KIT'-TIM, see *Chittim*.
- KO'-HATH, (*congregation, wrinkle, blindness*); Gen. xlv. 11, *et al.*
- KO'-RAH, (*bald, frozen*); Gen. xxxvi. 5, *et al.*
- LA'-BAN, (*white, shining*), the son of Bethuel, brother of Rebecca, and father of Leah and Rachel.
- LA'-CHISH, (*to or for terror*), a city in the tribe of Judah; Josh. x. 32, *et al.*
- LAH'-MI, (*my bread, my battle*); 1 Chron. xx. 5.
- LA'-ISH, (*a lion*), a city in the tribe of Reuben; 1 Sam. xv. 44.
- LA'-MECH, (*poor, humbled, smitten*); Gen. iv. 18, 19, *et al.*
- LA-OD-I-CE'-A, (*just people*), a city in Phrygia, in Asia, near to Celosse.
- LAP'-I-DOTH, (*lamps, enlightened*); Judg. iv. 4.
- LA'-SE-A, (*thick, stony*), a city in the island of Crete.
- LAZ'-A-RUS, (*help of God*); Luke xvi. 20, *et al.*
- LE'-AH, (*painful, wearied*), the wife of Jacob, and daughter of Laban.
- LEB'-A-NON, or LIB'-A-NON, or -NUS, (*whiteness, frankincense*), an elevated mountain-chain, in Syria.
- LEB-BE'-US, (meaning uncertain), a name of the Apostle Jude, who is also called Thaddeus.
- LE-BO'-NAH, (*moon, frankincense*); Judg. xxi. 19.
- LE'-HA-BIM, (*flames, swords*); Gen. x. 13.
- LE'-HI, (*jaw-bone*); Judg. xv. 9.
- LEM'-U-EL, (*God to, or with them*); Prov. xxxi. 1, 4.
- LE'-VI, (*joined, associated, coupled*), the third son of Jacob by Leah: hence Levites.
- LIB'-NAH, (*white*), a city in the tribe of Judah.
- LIL'-NI, (*white*); Exod. vi. 17.
- LIB'-Y-A, LY'-BI-A, (*feet, thirsty, heat*), a country in Africa, on the west of Egypt.
- LI'-NUS, (*a net*); 2 Tim. iv. 21.
- LO-AM'-MI, (*not my people*); Hos. i. 9.
- LO'-IS, (*better*); 2 Tim. i. 5.
- LO-RU-HA'-MAH, (*not having obtained mercy*); Hos. i. 6, 8.
- LOT', (*wrapped, covered, bound, together*), the son of Haran, and nephew to Abraham.
- LU'-CAS, LUKE, (*from the Latin Lucanus*), one of the Evangelists, a Gentile proselyte, a native of Antioch, in Syria, and a physician.
- LU'-CI-FER, (*bringing light*); Isa. xiv. 12.
- LU'-CI-US, (*same as Lucas*); Acts xiii. 1. Rom. xvi. 21.
- LUD', (*nativity, generation*); Gen. x. 22.
- LUZ', (*separation, departure*); Gen. xxxviii. 19, *et al.*
- LY-CA-O'-NI-A, (*a wolf*), a province of Asia Minor, accounted part of Capadocia.
- LYD'-DA, (meaning uncertain), a town north-east from Joppa, on the way to Jerusalem.
- LYD'-I-A, (*from Lydda*); Acts xvi. 14, 40.
- LY-SA'-NI-AS, (*driving away sorrow*), a tetrarch of Abylene; Luke iii. 1.
- LYS'-I-AS, (*loosing, dissolving*); Acts xxiii. 26.; xxiv. 7, 22.
- LYS'-TRA, (*dissolving*); a city of Lycania; Acts iv. 6, *et al.*

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- MA'-A-CAH** or **-CHAH**, (*pressing, squeezed*), a province of Syria. Also, the name of some persons.
MA'-AS-E-I'-AH, (*the work of the Lord*); 2 Chron. xxviii. 7, *et al.*
MA'-ATH, (*smiting, taking away*); Luke iii. 26.
MA-CE-DO'-NI-A, (meaning uncertain), a large province on the north-east of Greece.
MA'-CHI, (*poor, consumed*); Numb. xiii. 15.
MA'-CHIR, (*selling, knowing*); Gen. i. 23, *et al.*
MACH-PE-LAH, (*double*); Gen. xxiii. 9, 17, 19.
MA'-DA-I, (*measure, garment, stretching forth of the Lord*); Gen. x. 2.
MAG'-DA-LA, (*a tower*), a city and region on the western side of the lake of Genesaret: hence **MAG-DA-LE'-NE**, (*belonging to the city Magdala*).
MA'-GOG; see *Gog*.
MA'-GOR-MIS'-SA-BIB, (*fear round about*); Jer. xx. 3.
MA-HA'-LA-LE-EL, (*praising God*); Gen. v. 12. 1 Chron. i. 2.
MA'-HA-LATH, (*song, infirmity*); 2 Chron. xi. 18.
MA-HA-NA'-IM, (*two tents or armies*); Gen. xxxii. 2, *et al.*
MA'-HER-SHAL'-AL-HASH'-BAZ, (*make haste to the spoil*); Isa. viii. 1, 3.
MAH'-LAH, (*same as Mahalath*); Numb. xxvi. 33.
MAH'-IL, or **MA'-HA-LI**, (*same as Mahalath*); Exod. vi. 19, *et al.*
MAH'-LON, (*same as Mahalath*); Ruth i. 2, 5.; iv. 9, 10.
MAK-HE'-LOTH, (*congregations, assemblies*); Numb. xxxiii. 25.
MAK-KE'-DAH, (*adoration, burning*); Josh. x. 10.
MAL'-A-CHI, (*my messenger or angel*), one of the twelve minor prophets.
MAL'-CHAM, (*their king*); Zeph. i. 5.
MAL'-CHOM', or **MIL'-CHOM**, (*their king*), an idol of the Ammonites; 1 Kings xi. 5. 2 Kings xxiii. 13.
MAL-CHI'-AH, (*the Lord my king*); 1 Chron. vi. 25, *et al.*
MAL-CHI-SHU'-A, (*my king, the saviour*); 1 Sam. xiv. 49.
MAL'-CHUS, (*kingly, kingdom*); John xviii. 10.
MAM'MON, a Syriac word denoting riches; Matt. vi. 24. Luke xvi. 9, 11, 13.
MAM'-RE, (*bitter, rebellious*); Gen. xiii. 18, *et al.*
MAN'-A-EN, (*their comforter, or conductor*); Acts xiii. 1.
MA-NAS'-SEH, (*forgotten*), the eldest son of Joseph, and grandson of Jacob. Also, a king of Judah, and others.
MAN'-NA, (*what is it*); Exod. xvi.
MA-NO'-AH, (*rest, gift*); Judg. xiii.
MA'-ON, (*habitation*); Josh. xv. 55.
MA'-RA, (*bitter*); Ruth i. 20. So **MA'-RAH**, Exod. xv. 23. Numb. xxxiii. 8, 9.
MAR'-CUS, (meaning uncertain); Col. iv. 10, *et al.*
MARK, (same as Marcus), one of the Evangelists.
MARS-HILL, (the same as Areopagus); Acts xvii. 22.
MAR'-THA, (*bitter, ruling*); Luke x. 38, *et al.*
MA'-RY, (*bitter, mistress of the sea*), the mother of our Saviour. Also, others.
MAS'-RE-KAH, (*hissing, place of vines*); Gen. xxxvi. 36.
MAS'-SAH, (*temptation*); Exod. xvii. 7. Deut. vi. 16, *et al.*
MAT'-EL, (*rain, prison*); 1 Sam. x. 21.
MAT-TAN, (*gift*); 2 Kings xi. 18. 2 Chron. xxiii. 17.
MA'-THAN, (*a gift*); Matt. i. 15.
MAT'-TA-THA, (*ibid*); Luke iii. 31.
MAT'-THAT, (*a gift*); Luke iii. 24.
MAT-TA-THI'-AS, (*a gift of the Lord*); Luke iii. 25.
MAT'-THEW, (*gift, reward*), an Apostle of Christ, the son of Alphaeus, called also Levi.
MAT-THI'-AS, (*gift of the Lord*), an Apostle chosen in the place of Judas; Acts i. 23, 26.
MAZ'-ZA-ROTH; see Job xxxviii. 32.
ME'-AH, (*a hundred*); Neh. iii. 1.; xii. 39.
ME'-DAD, (*measuring, waters of the beloved*); Numb. xi. 26, 27.
ME'-DAN, (*judging, strife*); Gen. xxv. 2.

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- MEDES'**, the people of **MEDIA**, (*measure, abundance*), a large country in Asia, bounded on the north by the Caspian Sea, on the west of Armenia and Syria, and on the south of Persia.
- ME-GID'-DO**, or **ME-GID'-DON** (*declaring a message, a place of troops*), a city in the half-tribe of Manasseh.
- ME-HET'-A-BEL** (*God acts kindly*); Gen. xxxvi. 39. Neh. vi. 10.
- ME-HU'-JA-EL** (*proclaiming God*); Gen. iv. 18.
- ME-HU'-MAN** (*troubled, a multitude, faithful*); Esth. i. 10.
- ME-KO'-NAH** (*provisions*), a city in the tribe of Judah.
- MEL'-CHI** (*my king*); Luke iii. 24.
- MEL-CHIS'-E-DEK** (*king of righteousness*); Gen. iv. 18. Heb. vii. 1, *et seq.*
- MEL'-I-TA** (*refuge, distilling honey*), an island in the Mediterranean, now called Malta. Acts xxviii. 1.
- MEM'-PHIS** (*from the mouth*), a city of Egypt, on the west side of the river Nile.
- ME-MU'-CAN** (*prepared, poor, smitten*); Esth. i. 16.
- MEN'-A-HEM** (*comforter*), a king of Israel; 2 Kings xv. 14, 16, 20.
- ME'-NE**, see Dan. v. 25.
- ME-PHIS'-O-SHETH** (*from the mouth of shame*) 2 Sam. iv. 4, *et al.*
- ME'-RAB** (*fighting, contending*); 1 Sam. xiv. 49.; xviii. 17, 19.
- ME-RA'-RI** (*my bitterness*); Gen. xlv. 11, *et al.*
- MER-CU'-RI-US** (*in Greek, HERMES, i. e. speaker, interpreter*), a Pagan god. Acts xiv. 12.
- ME-RE'-MOTH** (*elevations, bitterness of death*); Ezra viii. 33, *et al.*
- ME-RIB'-BA-AL** (*strife of Baal*); 1 Chron. ix. 40.
- MER'-I-BAH** (*strife, contention*); Exod. xvii. 7, *et al.*
- ME-RO'-DACH-BAL'-A-DAN** (*bitter contention, without judgment*); Isa. xxxix. 1. Jer. l. 2.
- ME'-ROM**, or **ME'-RON** (*heights*); Josh. xi. 5.
- ME'-ROZ** (*secret, leanness*); Judg. v. 23.
- ME'-SHACH** (*drawing, prompt, ready*); Dan. i. 7.; ii. 49.; iii. 23.
- ME'-SHECH** (*ibid*); Gen. x. 23, *et al.*
- ME-SHEL'-E-MI'-AH** (*peace or recompence of the Lord*); 1 Chron. ix. 21.
- ME-SHEZ'-LA-BEL**, or **ME-SHEZ'-A-BEEL** (*the liberation or salvation of God*); Neh. iii. 4.; x. 22.
- MESH-IL-LA'-MITH** (*retribution, compensation*); so *Mesh-il-le'-moth*. 1 Chron. ix. 12. 2 Chron. xxviii. 12. Neh. xi. 13.
- ME-SHO'-BAH**, or **ME-SHO'-BAB** (*retribution*); 1 Chron. iv. 34.
- ME-SHUL'-LAM** (*retribution, peaceful*); 2 Kings xxii. 3, *et al.*
- MES-O-PO-TA'-MI-A** (*between the rivers*), the region between the Tigris and the Euphrates, called by the Hebrews *Padan Aram*.
- MES-SI'-AH** (*anointed*), a designation of our Saviour.
- ME'-THEG-AM'-MAH** (*the bride of bondage*); 2 Sam. viii. 1.
- ME-THU'-SA-EL** (*he sought his death*); Gen. iv. 18.
- ME-THU'-SE-LAH** (*he sent his death*), the longest liver upon record; Gen. v. 21, *et al.*
- MI'-CAH** (*poor, smitten, worn down*), one of the twelve minor prophets, and others.
- MI-CAI'-AH** (*who is like the Lord? smitten of the Lord*) a prophet in the reign of king Ahab.
- MI-CHAI'-AH** (*ibid.*); Neh. xii. 35, 41.
- MI'-CHA-EL** (*ibid.*); Dan. x. 13, *et al.*
- MI'-CHAL** (*who has all? who is perfect?*) the daughter of Saul, and wife of David.
- MICH'-MASH** (*hiding place, taken away*), a city in the tribe of Ephraim; 1 Sam. xiii. 2.
- MID'-I-AN** (*judgment, striving*), the fourth son of Abraham by Keturah. Also a son of Cush. Also a country in Arabia Petræa.
- MIG'-DA-LEL** (*tower of God*), a city in the tribe of Naphtali.
- MIG'-DAL-GAD** (*tower of Gad*), a city in the tribe of Judah.

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- MIG'-DOL (*tower*), a place on the west coast of the Red Sea. Exod. xiv. 2. Jer. xlv. 1.
- MIG'-BON (*fear from the throat*), a city in the tribe of Benjamin.
- MIL'-CAH (*queen*); Gen. xi. 29, *et al.*
- MIL'-COM (*their king*), an idol god of the Ammonites.
- MI-LE'-TUM, or MI-LE'-TUS (*scarlet, a refuge*) a sea-port of Caria, in Asia Minor, and the capital both of Caria and Ionia. Acts xx. 15, 17.
- MIL'-LO (*fulness, repletion*), a place in Jerusalem. Also a person. Judg. ix. 6.
- MIN'-NI (*given, numbered, provided*); Jer. li. 27.
- MIN'-NITH (*idem*); Judg. xi. 33. Ezek. xxvii. 17.
- MIE'-I-AM (*exalted, bitterness of the sea, mistress of the sea*), the daughter of Amram and Jochebed, and older than her brothers, Moses and Aaron.
- MI'-SHA-EL (*who is asked? God takes away*); Exod. vi. 22, *et al.*
- MI'-SHE-AL (*idem*), a city in the tribe of Asher.
- MISH'-MA (*hearing, obeying*); Gen. xxv. 14, *et al.*
- MIS'-PAR (*numbering*); Ezra ii. 2.
- MIS'-PER-ETH (*idem*); Neh. vii. 7.
- MIS'-RA-IM, or MIZ'-RA-IM (*straitnesses, tribulations*), a son of Ham, who peopled Egypt, which is so called from him.
- MIS'-RE-PHOTH-MA'-IM (*the burning of waters*); Josh. xi. 8.
- MITH'-CAH (*sweetness*); Numb. xxxiii. 28.
- MITH'-RI-DATH (*gift of Mithra*); Ezra i. 8.; iv. 7.
- MIT-Y-LE-NE (meaning uncertain), the capital of the isle of Lesbos. Acts xx. 14.
- MI'-ZAR (*little*); Ps. xlii. 6.
- MIZ'-PAH, or MIZ'-PEH (*a watch-tower, centinel*); Gen. xxxi. 49, *et al.*
- MNA'-SON (*remembering*); Acts xxi. 16.
- MO'-AB (*of a father*), a son of Lot, and father of the Moabites, whose country lay on both sides of the river Arnon, eastward of the Dead Sea.
- MO'-DIN (*judge, judging*), a city in the tribe of Dan.
- MO'-LA-DAH (*nativity, generation*), a city in the tribe of Judah.
- MOL'-ECH, or MOL'-OCH (*a king*), an idol-god of the Ammonites.
- MOR'-DE-CAI (*bitter contrition, led of the Lord*); Esth. ii. 5, *et al.*
- MO'-REH (*stretching, darting*); Gen. xii. 6. Deut. xi. 30.
- MO'-RE-SHETH-GATH (*possession of Gath*); Micah i. 14.
- MO'-RI-AH (*fear of the Lord*), a mountain, on which the temple of Solomon was built.
- MO'-SE-RAH, or MO'-SO-ROTH (*learning, discipline*); Numb. xxxiii. 30.
- MO'-SES (*drawn out, taken out, i. e. of the waters*), the great lawgiver of the Jews.
- MO'-ZAH (*chid, pressed down*), a city in the tribe of Benjamin.
- MU'-SHI (*departing, going back*); Exod. vi. 19.
- MY'-RA (*pouring out, exhausted*), a city of Lycia, in Asia Minor.
- MY'-SI-A (*criminal, abominable*), a province of Asia Minor, bounded on the north by Bithynia, and on the south by the river Hermus.
- NA'-AM (*sweet, pleasant*); 1 Chron. iv. 15.
- NA'-A-MAH (*fair, agreeable*); Gen. iv. 22, *et al.*
- NA'-A-MAN (*beautiful, agreeable*), the general of the army of Benhadad, king of Syria; 2 Kings v. Also, a Benjamite; Gen. xlv. 21.
- NA'-AM-A-THITE (*a person of Naamah*); Job ii. 11.
- NA'-A-RAH (*a maid, youth, young man*); 1 Chron. iv. 5. Josh. xvi. 7.
- NA'-ASH'-ON (*of a serpent, their augury*); Exod. vi. 23, *et al.*
- NA'-BAL (*mad, a fool*); 1 Sam. xxv. 3, *et al.*
- NA'-BOTH (*fruits, produce, speech, prophecy*); 1 Kings xxi.
- NA'-CHON (*ready, sure, smitten*); 2 Sam. vi. 6.
- NA'-DAB (*a prince, voluntary, vowing*); Exod. vi. 23, *et al.*
- NAG'-GE (*brightness, light*); Luke iii. 25.
- NA'-HAL'-I-EL (*stream, or valley of God*); Numb. xxi. 19.
- NA'-HAL'-LAL, or NA'-HAL'-LOL (*praised, bright*), a city in the tribe of Zebulun.

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- NA'-HAM** (*comforter, consolation*); 1 Chron. iv. 19.
NA-HAR'-A-I (*my nostrils, dry, hot, chosen of God*); 2 Sam. xxiii. 37.
NA'-HASH (*serpent, augury, prophesying*), a name of several persons.
NA'-HATH (*rest, recreation*); Gen. xxxvi. 13, et al.
NAH'-BI, or **NA'-HA-BI** (*secret, hidden*); Numb. xiii. 14. Comp. Gen. xxxi. 27. Judg. ix. 5.
NA'-HOR (*white, dry, hot, angry*); Gen. xi. 22.
NA'-HUM (*comfort, consolation*), one of the twelve minor prophets.
NA'-IM, or **NA'-IN** (*beautiful, agreeable*), a city of Galilee, near Mount Tabor. Luke vii. 11.
NAI'-OTH (*beauties, habitations*), a place in the tribe of Ephraim.
NA'-O-MI (*fair, beautiful, agreeable*), the wife of Elimelech, and mother of Ruth.
NA'-PHISH (*the soul, increasing, multiplying*); Gen. xxv. 15.
NAPH'-TA-LI (*wrestling, likeness*), the sixth son of Jacob by Bilhah.
NAPH'-TU-IM, or **NEPH'-TU-IM** (*open, opening*); Gen. x. 13. 1 Chron. i. 11.
NAR-CIS'-SUS (*astonished, surprised*); Rom. xvi. 11.
NA'-THAN (*given, who gives*), a prophet in king David's reign, and others.
NA-THAN'-A-EL (*the gift of God*); John i. 45; xxi. 2.
NA'-THAN-MEL'-ECH (*the gift of a king*); 2 Kings xxiii. 11.
NA'-UM (*comforted*); Luke iii. 25.
NAZ'-A-RETH (*crowned, separated, sanctified*), a city of Galilee, on the west of Mount Tabor.
NE'-AH (*moving, wandering*), a city in the tribe of Zebulun.
NE-AP'-O-LIS (*new city*), a city of Macedonia; Acts xvi. 11.
NE-A-RI'-AH (*the shaking of the Lord*); 1 Chron. iii. 22, 23; iv. 42.
NE-BAI'-OTH (*fruits, words, prophecies*); Gen. xxv. 13. 1 Chron. i. 25.
NE-BAL'-LAT (*prophecy, buds, fruits*), a city in the tribe of Benjamin.
NE'-BAT (*beholding*), the father of Jeroboam, the first king of Israel.
NE'-BO (*lofty, budding, prophecy*), a mountain on the east of the river Jordan, where Moses died. Also, a city in the tribe of Judah; and another in the tribe of Reuben. Also, an idol-god of the Babylonians; Isa. xlvi. 1.
NEB-U-CHAD-NEZ'-ZAR, **NE-BU-CHOD-ON'-O-SOR**, **NE-BU-CHAD-REZ'-ZAR** (*Nebo, the lord of splendour*), a king of Babylon.
NEB-U-SHAS'-BAN (*Nebo, the liberator*); Jer. xxxix. 13.
NEB-U-ZAR'-A-DAN (*Nebo, the lord of splendour*); 2 Kings xxv. 8. Jer. xxxix. 10.
NE'-CHO (*lame, smitten*), a king of Egypt; 2 Kings xxiii. 29.
NE-HEL'-A-MITE (*dreamer*), so Shemaiah is called, but for what reason is not known.
NE-HE-MI'-AH (*comfort, or pity of the Lord*), a governor of Judea, after the return from the Babylonish captivity.
NE-HUSH'-TA (*brazen, a serpent, augury*); 2 Kings xxiv. 8.
NE-HUSH'-TAN (*idem*); 2 Kings xviii. 4.
NE-I'-EL (*moving of God*), a city in the tribe of Asher.
NE-KO'-DA (*painted, crooked, select*); Ezra ii. 48, 60. Neh. vii. 50, 62.
NEM-U'-EL (*the sleeping of God, circumcised of God*); Numb. xxvi. 9, 12. 1 Chron. iv. 24.
NEPH'-EG (*a branch, weak*); Exod. vi. 21, et al.
NEP-THO'-AH (*an opening*), a fountain in the tribe of Benjamin. Josh. xv. 9; xviii. 15.
NEPH'-TU-IM (*open, an opening*), a son of Mizraim.
NE-PHU'-SIM (*extended, torn in pieces*); Ezra ii. 50. Neh. vii. 52.
NER' (*a lamp, a light*); 1 Chron. viii. 33; ix. 36, 39.
NE'-RE-US (*same as Ner*); Rom. xvi. 15.
NER'-GAL (*a lamp or light covered*), an idol-god of the Cuthites. 2 Kings xvii. 30.
NER'-GAL-SHA-REZ'-ER (*Nergal, the treasurer*); Jer. xxxix. 3, 13.
NE'-RI (*my light*); Luke iii. 27.
NE-RI'-AH (*the light of the Lord*); Jer. xxxii. 12; xxxvi. 4; li. 59.
NETH-AN'-E-EL (*the gift of God*), the name of several persons.

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- NETH-A-NI'-AH (*the gift of the Lord*), the name of several persons.
 NETH'-I-NIMS (*given, or offered*), persons appointed to perform the meanest services of the tabernacle and the temple.
 NE-TO'-PHAH (*dropping, effusion*), a city not far from Bethlehem.
 NEZ'-I'-AH (*victory, a conqueror*); Ezra ii. 54. Neh. vii. 56.
 NE'-ZIB (*station, guard*), a city in the tribe of Judah.
 NIB'-HAZ (*high, budding forth*), an idol-god of the Avites; 2 Kings xvii. 31.
 NIB'-SHAN (*shooting forth of a tooth*), a city in the tribe of Judah.
 NI-CA'-NOR (*victorious*); Acts vi. 5.
 NIC-O-DE'-MUS (*victory, or conqueror of the people*); John iii. 1.; vii. 50.; xix. 39.
 NIC-O-LA'-I-TANS (*victory, or conqueror of the people*), an early sect of heretics, mentioned Rev. ii. 6, 15.
 NIC'-O-LAS (*idem*); Acts vi. 5.
 NI-COP'-O-LIA (*city of victory*), a city of Epirus, as is probable. Tit. iii. 12.
 NI'-GER (*dark, black*); Acts xiii. 1.
 NIM'-RAH, or NIM'-RIM (*leopard, bitterness*); Numb. xxxii. 3, 36. Josh. xiii. 27. Isa. xv. 6.
 NIM'-ROD (*rebel, apostate*), a son of Cush, the founder of the Babylonish empire; Gen. x. 8, *et al.*
 NIM'-SHI (*rescued, selected*); 1 Kings xix. 16. 2 Kings ix. 2.
 NIN'-E-VEH (*habitation of Ninus*), the capital of Assyria, situated on the banks of the Tigris.
 NI'-SAN, (*banner, flight, temptation*); see *Abib*.
 NIS'-ROCH (*idem*), an idol-god of the Assyrians; 2 Kings xix. 37. Isa. xxxvii. 38.
 NO' (*habitation, temple, stirring*), a popular city in Egypt, probably *Thebes*, and called *No-Ammon*, or *Hammon-No*.
 NO-A-DI'-AH (*witness or assembly of the Lord*); Ezra viii. 32. Neh. vi. 14.
 NO'-AH, NO'-E (*rest, consolation*), the son of Lamech; Gen. v. 29, *et al.*
 Also, a daughter of Zelophehad.
 NOB' (*discourse, prophecy*), a city in the tribe of Benjamin.
 NO'-BAH (*barking*); Numb. xxxii. 42.
 NOD' (*vagabond*), a country on the coast of Eden; Gen. iv. 16.
 NO'-GAH, (*splendour, brightness*); 1 Chron. iii. 7.; xiv. 6.
 NO'-GAH (*rest, consolation*); Isa. xix. 13, *et al.*
 NOPH' (*sieve, honeycomb, dropping*), a celebrated city of Egypt, *Memphis*; Isa. xix. 13, *et al.*
 NO'-PHA (*blowing, binding*), a city of the Moabites; Numb. xxi. 30.
 NUN' (*son, posterity, dwelling*), the son of Elishama, and father of Joshua.
 NYM'-PHAS (*spouse, bridal*); Col. iv. 15.
- OB-A-DI'-AH (*servant of the Lord*); one of the twelve minor prophets; and others.
 O'-BAL (*flowing thick, inconvenient*); Gen. x. 28.
 O'-BED (*a servant*); Ruth iv. 17, *et al.*
 O'-BED-E'-DOM (*servant of Edom*); 2 Sam. vi. 10, *et al.*
 O'-BIL (*of a camel*); 1 Chron. xxvii. 30.
 O'-BOTH (*fathers, dragons*); Numb. xxi. 10.; xxxiii. 43.
 OC'-BAN (*disturbing, troubling*); Numb. i. 13.; ii. 27.
 O'-DED (*sustaining, lifting up*); 2 Chron. xv. 1.; xxviii. 9.
 OG' (*a furrow, roasted, mocking*), a giant who was king of Bashan.
 O'-HAD (*praise, confession*); Gen. xlv. 10.
 O'-HEL (*tent, tabernacle*); 1 Chron. iii. 20.
 OL'-I-VET (*an olive*), a hill about two miles to the eastward of Jerusalem, from which it was separated by the brook Kidron.
 O-LYM'-PAS (*heavenly*); Rom. xvi. 15.
 O'-MAR (*speaking*); Gen. xxxvi. 11. 1 Chron. i. 36.
 O'-MER, a Hebrew measure.
 OM'-RI (*promise, bitterness, rebellion*); 1 Kings xvi. 16, *et al.*

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- ON' (*pain, strength, iniquity*), a place in Egypt. Also, a rebel against Moses; Numb. xvi. 1.
- O'-NAM (*idem*); Gen. xxxvi. 23. 1 Chron. i. 40.; ii. 26.
- O'-NAN (*idem*); Gen. xxxviii. 4, *et al.*
- O-NES'-I-MUS (*profitable*); Col. iv. 9. Philem. 10.
- ON-E-SIPH'-O-RUS (*bringing profit*); 2 Tim. i. 16.; iv. 19.
- ON'-O (*his strength or iniquity*), a city in the tribe of Benjamin.
- O'-PHEL (*tower, obscurity*), a place either on, or near the wall of Jerusalem. probably a tower; 2 Chron. xxviii. 3, *et al.*
- O'-PHIR (*fat, ashes*), a country celebrated for its gold; but where situated has not been ascertained; Gen. x. 29, *et al.*
- OPH'-RAH (*dust, fawn, lead*); Josh. xviii. 23, *et al.*
- O'-REB (*raven, mixture, evening*), one of the princes of Median.
- O'-REN (*an oak or ash tree rejoicing*); 1 Chron. ii. 25.
- OR'-NAN, see *Araunah*.
- OR'-PHAH (*a neck, stiff neck*); Ruth i. 4, 14.
- O-SE'-AS, O'-SEE, the same as Hosea.
- O-SHE'-A, the same as Joshua.
- OTH'-NI (*my time or hour*); 1 Chron. xxvi. 7.
- OTH'-NI-EL (*the time or hour of God*); Josh. xv. 17, *et al.*
- O'-ZEM (*fasting, hastening them*); 1 Chron. ii. 15.
- O-ZI'-AS (*strength of the Lord*); Matt. i. 8, 9.
- Oz'-NI (*an ear, my hearkening*); Numb. xxvi. 16.
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- PA'-A-RAI (*gaping, opening*); 2 Sam. xxiii. 35.
- PA'-DAN-A'-RAM (*field or plain of Syria*), the northern part of Mesopotamia.
- PA'-DON (*liberation, redemption*); Ezra ii. 44. Neh. vii. 47.
- PAG'-I-EL (*pardon of God*); Numb. i. 13.; ii. 27.
- PA'-HATH-MO'-AB (*duke of Moab*), a place in the country of the Moabites.
- PAL'-ES-TINE (*covered, watered*), in a restricted sense, the country inhabited by the Philistines; Isa. xiv. 29, 31.: in a larger sense, the Holy Land.
- PAL'-TI (*deliverance, flight*); Numb. xiii. 9.
- PAM-PHYL'-I-A (*composed of all tribes*), a province of Asia Minor, bounded by Cilicia on the east, by Persia on the north, and the Mediterranean on the south.
- PA'-PHOS (meaning uncertain), a celebrated city of the isle of Cyprus; Acts xiii. 6.
- PA'-RAH (*cow, increasing*), a city in the tribe of Benjamin.
- PA'-RAN (*beauty, ornament, opening*), a desert of Arabia Petræa.
- PAR'-BAR (*exterior part*); 1 Chron. xxvi. 18.
- PAR'-ME-NAS (*abiding, continuing*), Acts vi. 5.
- PAR'-NACH or -NATH (*smitten, broken*); Numb. xxxiv. 25.
- PA'-ROSH (*a flea, a gnat*); Ezra ii. 3.
- PAR-SHAN'-DA-THA (*interpreter of the law*); Esth. ix. 7.
- PAR'-THI-ANS (*horsemen, fleers away, exiles*); inhabitants of Parthia, which was at first a province of Media, but afterwards the Parthian empire became extensive.
- PA-RU'-AH (*flourishing*); 2 Kings iv. 17.
- PAR'-VA-IM (*fertile*), some region in the east.
- PAS-DAM'-MIM (*effusion of blood*), a city in the tribe of Judah.
- PA-SE'-AH (*lame*); 1 Chron. iv. 12, *et al.*
- PASH'-UR (*noble, extending, liberty*); 1 Chron. ix. 12, *et al.*
- PAT'-A-RA (*trod under foot, oracle*), a sea-port town of Lycia, in Asia Minor; Acts xxi. 1.
- PA'-THROS (*mouthful of dew*), a province and city of Egypt.
- PAT'-MOS (*mortal*), an island in the Ægean Sea; Rev. i. 9.
- PAT'-RO-BAS (*paternal, belonging to a father*); Rom. xvi. 14.
- PA'-U (*crying about, appearing*); Gen. xxxvi. 39.

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- PAUL' (*little*), an Apostle, formerly called Saul.
 PED'-A'-HEL (*redemption of God*); Numb. xxxiv. 28.
 PE-DAH'-ZUR (*redemption of the rock*, i. e. of *God*); Numb. i. 10.; ii. 20.
 PED-A-I'-AH (*redemption of the Lord*); 2 Kings xxiii. 36.
 PE'-KAH (*opening, liberation*), general of the army of Pekahiah.
 PE-KA-HI'-AH (*opening, or liberation of the Lord*), a king of Israel.
 PE'-KOD (*visited, noble*); Ezek. xxiii. 23.
 PE-LA-I'-AH (*wonder of the Lord*); Neh. viii. 7.; x. 11.
 PEL-A-TI'-AH (*deliverance of the Lord*); 1 Chron. iii. 21, *et al.*
 PE'-LEG (*division*), a son of Eber; Gen. x. 25. 1 Chron. i. 19.
 PEL'-ET (*liberation, deliverance*); 1 Chron. ii. 47.; xii. 3.
 PEL'-ETH (*judging, separated*); Numb. xvi. 1. 1 Chron. ii. 33. Hence,
 PEL'-E-THITES, i. e. of the family of Peleth; 2 Sam. viii. 18.
 PE-NI'-EL, PE-NU'-EL (*the face or vision of God*), a city near the brook
 Jabbok, in the tribe of Gad.
 PE-NIN'-NAH (*precious stone, her face*); 1 Sam. i. 2.
 PE'-OR (*opening, a hole*), a mountain in the land of Moab.
 PE-RA'-ZIM (*rupture, division*); 2 Sam. v. 20. 1 Chron. xiv. 11.
 PE'-RESH (*horseman, separated, declaring*); 1 Chron. vii. 16.
 PE'-REZ (*divided, broken to pieces*); Gen. xxxviii. 29, *et al.*
 PE'-REZ-UZ'-ZA (*division of Uzza*); 2 Sam. vi. 8. 1 Chron. xiii. 11.
 PER'-GA (*earthy*), a city of Pamphylia, in Asia Minor; Acts xiii. 13.; xiv.
 25.
 PER'-GA-MOS or -MUS (*high, elevated*), a city of Mysia, in Asia Minor, situ-
 ated on the river Caicus; Rev. i. 11.; ii. 12.
 PER'-IZ-ZITES (*rural, dwelling in villages*), a tribe of the ancient Canaanites.
 PER'-SI-A (*breaking, dividing*), an extensive country, and ancient kingdom of
 Asia.
 PER'-SIS (*idem*); Rom. xvi. 12.
 PE-RU'-DAH, PE-RI'-DAH (*separation, division*); Ezra ii. 55. Neh. vii. 57.
 PE'-TER (*a rock*), the son of Jonas, and brother of Simon; an Apostle, a
 native of Bethsaida, and a fisherman.
 PETH-A-HI'-AH (*opening of the Lord*); 1 Chron. xxiv. 16, *et al.*
 PE'-THOR (*interpretation, a table*); Numb. xxii. 5. Deut. xxiii. 6.
 PE'-THU'-EL (*persuasion or enlargement of God*); Joel i. 1.
 PHA'-LEG (*same as Peleg*); Luke iii. 35.
 PHAL'-LU (*admirable, hidden*); Gen. xlv. 9.
 PHAL'-TI (*same as Palti*); PHAL'-TI-EL (*deliverance of God*); Numb.
 xxxiv. 26.
 PHA-NU'-EL (*same as Penuel*); Luke ii. 36.
 PHA'-RA-OH (*chief ruler or prince*), a common name of the kings of Egypt.
 PHA'-REZ, see *Parez*.
 PHAR'-I-SEES (*division, separation*), a Jewish sect, distinguished for its pre-
 tensions to a rigid observance of the Law, and for its adherence to the
 traditions of the fathers.
 PHAR'-PHAR (*fruitful, expeditious*); 2 Kings v. 12.
 PHE'-BE (*bright, shining, pure*), a deaconess of Cenchrea; Rom. xvi. 1.
 PHE-NI'-CE (*red, a palm*), a sea-port of the island of Crete.
 PHI'-COL (*mouth of all*); Gen. xxi. 22.; xxvi. 26.
 PHIL-A-DEL-PHI'-A, or PHIL-A-DEL'-PHI-A (*love of the brotherhood*), a city
 of Lydia, in Asia Minor; Rev. i. 11.; iii. 7.
 PHI-LE'-MON (*loving, affectionate*); Philem. 1.
 PHI-LE'-TUS (*beloved, amiable*); 2 Tim. ii. 17.
 PHIL'-IP (*lover of horses, warlike*), the name of several persons.
 PHI-LIP'-PI (*idem*), one of the chief cities of Macedonia; Acts xvi. 12.;
 xx. 6. 1 Thess. ii. 2.
 PHI-LIS'-TI-A, see *Palestine*.
 PHI-LOL'-O-GUS (*lover of learning*); Rom. xvi. 15.
 PHIN'-NE-ES, or PHIN'-E-AS (*bold, countenance*); Exod. vi. 25, *et al.*
 PHLEG'-ON (*zealous, burning*); Rom. xvi. 14.

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PHRYG'-I-A (*dry, burnt, barren*), a central province of Asia Minor, bounded on the east by Galatia, on the north by Bithynia, and on the south by Pamphylia and Lycia.

PHU'-RAH (*a branch, fruitful*); Judg. vii. 10, 11.

PHUT', or PUT' (*extension, increase*); Gen. x. 6. *et al.*

PHU'-VAH (*pair of bellows*); Judg. x. 1. 1 Chron. vii. 1.

PHY-GEL'-LUS (*fugitive*); 2 Tim. i. 15.

PI-HA-HI'-ROTH (*mouth of Hiroth*); Exod. xiv. 2, 9. Numb. xxxiii. 7.

PI'-LATE (*armed with a dart*), the Roman governor of Judea, who delivered our Saviour to be crucified.

PIL'-DASH (*lamp of fire*); Gen. xxii. 22.

PIL'-TA-I, or PIL'-TAI (*liberation of the Lord*); Neh. xii. 17.

PI'-NON (*pearl, precious stone*); Gen. xxxvi. 41.

PIR'-AM (*fruitful*); Josh. x. 3.

PIR'-A-THON (*breaking, revenge*); Judg. xii. 15.

PIS'-GAH (*hill, eminence, fortress*), a mountain of Moab, close by Nebo.

PI-SID'-I-A (*pitch, pitchy*), a province of Asia Minor, bounded on the north by Galatia, on the south by Pamphylia, and on the west by Phrygia.

PI'-SON (*changing, enlarging*), one of the Paradisiacal rivers; Gen. ii. 11.

PI'-THOM (*their mouth, spacious*), a city of Egypt; Exod. i. 11.

PI'-THON (*idem*); 1 Chron. viii. 35; ix. 41.

POCH'-E-RETH (*retarding*); Ezra ii. 57. Neh. vii. 59.

POL'-LUX, see *Castor*.

PON'-TI-US (*pertaining to the sea*), see *Pilate*.

PON'-TUS (*the sea*), a province of Asia Minor, bounded on the north by the Euxine Sea, on the south by Cappadocia, and on the east by Paphlagonia and Galatia.

POR'-A-THA (*fruitful*); Esth. ix. 8.

POR'-TI-US (*pertaining to swine*), see *Festus*.

POT'-I-PHAR (*a fat bull, fruit of Phut*), an officer of Pharaoh, king of Egypt; Gen. xxxvii. 36; xxxix. 1.

PO-TIPH'-E-RA (*idem*); Gen. xli. 45, 50.

PRIS'-CA (*ancient*); 2 Tim. iv. 19.

PRIS-CIL'-LA (*idem*), the wife of *Aquila*; Acts xviii. 2, *et al.*

PROCH'-O-RUS (*presiding over choirs*); Acts vi. 5.

PUB'-LI-CANS (*public*), tax-gatherers appointed by the Roman emperor to collect the revenues exacted from the Jews.

PUB'-LI-US (*common, of the people*); Acts xxviii. 7, 8.

PU'-DENS (*shamefaced*); 2 Tim. iv. 21.

PUL' (*a bean, decay*), a king of Assyria.

PU'-NON (*anxiety, precious stone*); Numb. xxxiii. 42.

PUR' or PU'-RIM (*lot, lots*), a Jewish festival; Esth. ix. 20.

PU-TE'-O-LI (*a ditch*), a city of Campania in Italy; Acts xxviii. 13.

PU'-TI-EL (*God is my fatness, intended of God*); Exod. vi. 25.

QUAR'-TUS (*the fourth*); Rom. xvi. 23.

RA'-A-MAH (*commotion, bruising*); Gen. x. 7. 1 Chron. i. 9.

RA'-A-MI'-AH (*commotion of the Lord*); Ezra x. 25.

RAB'-BAH or -BATH (*great, contentious*); Deut. iii. 11, *et al.*

RAB'-BI, RAB'-BO'-NI (*master*), a title of dignity among the Jews.

RAB'-BITH (*great, contentious*), a town in the tribe of Issachar.

RAB'-MAG (*destroying the multitude, dissolving*); Jer. xxxix. 3.

RAB'-SA-RIS (*master of the eunuchs*); 2 Kings xviii. 17.

RAB'-SHA-KEH (*master of the drinking, cup-bearer*), an officer of Sennacherib king of Assyria.

RA'-CHAL (*an apothecary, a factor, injurious*), a city in the tribe of Judah.

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- RA'-CHEL (*a sheep*), the daughter of Laban, and wife of Jacob, and mother of Joseph and Benjamin.
- RAD'-DA-I (*extension of the Lord, ruling, coming down*); 1 Chron. ii. 24.
- RA'-GAU (*friend, neighbour*); Luke iii. 25.
- RA'-GU'-EL (*shepherd or friend of God*); Numb. x. 29.
- RA'-HAB (*strong, proud, a street*), a harlot or hostess in Jericho; Josh. ii. 1, *et al.* Also, Egypt; Psalm lxxxvii. 4, *et al.*
- RAK'-KATH (*empty, light, spittle*); Josh. xix. 35.
- RAK'-KON (*idem*), a city in the tribe of Dan.
- RAM' (*high, rejected*); Ruth iv. 19, *et al.*
- RA'-MA, or RA'-MAH (*idem*), a city in the tribe of Benjamin. Also, another in the tribe of Naphtali.
- RA'-MATH (*idem*), a city in the tribe of Simeon.
- RA-MA-THA'-IM-ZO'-PHIM (*the two Ramaths, or high places of the watchmen*); 1 Sam. i. 1.
- RA'-MATH-LE'-HI (*Ramath of Lehi, or the high place of the jaw-bone*); Judg. xv. 17.
- RA'-MATH-MIS'-PEH (*Ramath of Mispah*); Josh. xiii. 26.
- RA-MATH'-SES (meaning uncertain), a city of Egypt; Gen. xlvii. 11. Exod. i. 11.; xii. 37.
- RA'-MOTH (*eminences, high places*), a city in the tribe of Gad, to the east of the Jordan, in the mountains of Gilead; Deut. iv. 43, *et al.*
- RA'-PHA, RA'-PHU (*giant, medicine*); Numb. xiii. 9. 1 Chron. viii. 37.
- RE-A-I'-AH (*vision of the Lord*); 1 Chron. ii. 52.; iv. 2.
- REB'-A (*the fourth*); Numb. xxxi. 8.
- RE-BEC'-CA, or RE-BEK'-AH (*fat, fattened*), the daughter of Bethuel, wife of Isaac, and mother of Jacob and Esau.
- RE'-CHAB (*chariot, a rider*); 2 Sam. iv. 2, *et al.*
- RED SEA, the sea between Egypt and Arabia, so called from Edom, which signifies red: it is called also THE SEA OF EDMO, and YAM SUPH, the weedy sea.
- RE-EL-AI'-AH (*tremor of the Lord*); Ezra ii. 2.
- RE'-GEM (*stoned, purple*); 1 Chron. ii. 47.
- RE'-GEM-MEL'-ECH (*purple of a king*); Zech. vii. 2.
- RE-HA-BI'-AH (*breadth or street of the Lord*); 1 Chron. xxiii. 17.
- RE-HOB (*breadth, space, street*), a city in the tribe of Asher.
- RE-HO-BO'-AM (*breadth or space of the people*), the son and successor of king Solomon.
- RE-HO'-BOTH (*breadths, spaces, streets*), a city of Assyria. Also, a river of Idumea.
- RE'-HUM (*merciful, friendly*); Ezra ii. 2, *et al.*
- RE'-I (*my shepherd, my friend*); 1 Kings i. 8.
- RE'-KEM (*empty, void, pictures*); Numb. xxxi. 8, *et al.*
- REM-A-LI'-AH (*greatness of the Lord*), the father of Pekah, king of Israel.
- REM'-MON (*a pomegranate, elevated*), a city in the tribe of Simeon.
- REM'-PHAN (meaning uncertain), an object of idolatrous worship among the Egyptians.
- RE'-PHA-EL (*medicine or giant of God*); 1 Chron. xxvi. 7.
- RE'-PHAH (*same as Rephah*); 1 Chron. vii. 25.
- REPH'-A-IM (*giant, physician*); 2 Sam. v. 18, *et al.*
- REPH'-I-DIM (*beds, places of rest*); Exod. xvii. 1, *et al.*
- RE'-SEN (*a bridle*); Gen. x. 12.
- RE'-SHEPH (*live coal, a sparkle*); 1 Chron. vii. 25.
- RE'-U (*his shepherd or friend*); Gen. xi. 18.
- REU'-BEN (*seeing the son, vision of the son*), the eldest son of Jacob and Leah.
- RE-U'-EL (*shepherd or friend of God*), the father-in-law of Moses. Also, a son of Esau. Also, a Gadite.
- REU'-MAH (*high, elevated*); Gen. xxii. 24.
- RE'-ZEPH (*pavement, a burning coal*); 2 Kings xix. 12. Isa. xxxvii. 12.

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- RE'-ZIN (*messenger, voluntary*), a king of Assyria.
 RE'-ZON (*lean, small, a prince*); 1 Kings xi. 23.
 RHE'-GI-UM (*rupture*), a city of Naples in Italy; Acts xxviii. 13.
 RHE'-SA (*head, chief*); Luke iii. 27.
 RHO'-DA (*a rose*); Acts xii. 13.
 RHODES (*a rose*); an island in the Mediterranean, near Caria, in Asia Minor.
 RI'-BAI (*strife, multiplying*); 2 Sam. xxiii. 29. 1 Chron. xi. 31.
 RIB'-LAH (*quarrel, greatness to him*), a city of Syria, in the land of Hamath; 2 Kings xxiii. 33.
 RIM'-MON (*exalted, a pomegranate*), an idol-god of the Syrians. Also, a city in the tribe of Simeon. Also, a rock not far from Gibeah.
 RIM'-MON-METH'-O-AR (*Rimmon of the circle*); Josh. xix. 13.
 RIM'-MON-PA'-REZ (*Rimmon of the rupture*); Numb. xxxiii. 19.
 RI'-PHATH (*medicine, release*); Gen. x. 3.
 RIS'-SAH (*sprinkling, watering*); Numb. xxxiii. 21.
 RITH'-HA (*a juniper tree*); Numb. xxxiii. 18, 19.
 RIZ'-PAH (*bed, stretched out*); 2 Sam. iii. 7, 21.; viii. 10.
 RO-GE'-LIM (*fullers, footmen*), a place in the tribe of Gad.
 RO-MAN-TI-E'-ZER (*I have exalted help*); 1 Chron. xxv. 4.
 ROME' (*strength, power*), the capital of Italy.
 ROSH' (*head, top, the beginning*); Gen. xlv. 21.
 RU'-FUS (*red*); Mark xv. 21. Rom. xvi. 13.
 RU-HA'-MAH (*having obtained mercy*); Hos. ii. 1.
 RU'-MAH (*high, elevated*); 2 Kings xxiii. 36.
 RUTH' (*filled, satisfied*), a Moabitish woman married to Boaz.
- SA-BA'-OTH (*hosts*), often applied to the Lord or God of Hosts.
 SA-BE'-ANS, the posterity of Saba, in Africa.
 SAB'-TAH, and SAB'-TE-CHA (*striking*); Gen. x. 7. 1 Chron. i. 9.
 SA'-CHAR (*merchandise, wares, drunkenness*); 1 Chron. xi. 35.; xxvi. 4:
 SAD'-DU-CEES (*from Sadoc*), a Jewish sect who disbelieved a resurrection, a future state, angels and spirits.
 SA'-DOC (*just, justified*); Matt. i. 14.
 SA'-LA, or -LAH (*branch*); Luke iii. 35.
 SAL'-A-MIS (*tossed, shaken*), a city in the isle of Cyprus; Acts xiii. 5.
 SA-LATH'-I-EL (*asked or lent of God*); 1 Chron. iii. 17. Luke iii. 27.
 SA'-LEM (*peace, happiness*), a name of Jerusalem.
 SA'-LIM (*foxes*); John iii. 23.
 SAL'-MON (*peaceable, rewarding*), the father of Boaz. Also, a hill; Psalm lxviii. 14.
 SAL-MO'-NE (*breaking in pieces, shady*); Acts xxvii. 7.
 SA-LO'-ME (*same as Salmon*); Mark xv. 40.; xvi. 1.
 SA-MA-RI'-A, or SA-MA'-RI-A (*from the Heb. Shomeron, i.e. guardian, keeper, preserver*), the capital of the ten tribes.
 SAM'-LAH (*raiment, his name, astonishment*); Gen. xxxvi. 36.
 SA'-MOS (*full of gravel*), an island in the Aegean Sea; Acts xx. 15.
 SAM-O-THRA'-CI-A (*idem*), an island in the Aegean Sea; Acts xvi. 11.
 SAM'-SON (*sun, service, the second time*), a judge of Israel, remarkable for his strength.
 SAM'-U-EL (*heard or asked of God*), a prophet and judge of Israel.
 SAN-BAL'-LAT (*an enemy in secret*), a governor of Samaria; Neh. ii. 10, *et al.*
 SAPH' (*rushes, end, consummation*); 2 Sam. xxi. 18.
 SAPH'-IR (*delightful*); Micah i. 11.
 SAP-PHI'-RA (*handsome*); Acts v. 1.
 SA'-RAH (*fruitful woman, a lady, princess*), the wife of Abraham, formerly called SA'-RAI, which means *noble, a princess, or the liberality of the Lord*.
 SAR'-DIS (*prince or song of joy*), the chief city of Lydia, in Asia Minor.

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- SA-REP'-TA (*a goldsmith's shop*), called *Zarephath*, a city in the territory of Sidon, on the coast of the Mediterranean: 1 Kings xvii. 9. Obadiah 20. Luke iv. 26.
- SAR'-GON (*removing a defence*), a king of Assyria; Isa. xx. 1.
- SA'-RON (*his field or song*), a fruitful valley between Cæsarea and Joppa; Acts ix. 35.; called also Sharon; 1 Chron. v. 16, *et al.*
- SAR'-SE-CHIM (*master of the wardrobe*); Jer. xxxix. 3.
- SA'-RUCH (*branch, layer*); Luke iii. 35.
- SA'-TAN (*adversary*), a name of the great malignant spirit.
- SAUL' (*asked, lent, hades*), the first king of Israel. Also, a king of Edom. Also, the name of the Apostle Paul before his conversion.
- SCĒ'-VA (*set in order, prepared*); Acts xix. 14, 17.
- SCRIBES' (*writers*), men of learning, teachers and doctors of the Jewish law.
- SCYTH'-I-ANS (*tanners*), inhabitants of Scythia, a region near the Euxine and Caspian Seas.
- SE'-BA (*a drunkard, captivity*); Gen. x. 7. Psalm lxxii. 10.
- SE'-BAT (*a tribe, sceptre*), the fifth month of the Jewish civil, and the eleventh of their sacred year, answering partly to our January and February; Zech. i. 7.
- SE'-CUN-DUS (*the second*); Acts xx. 4.
- SE'-GUB (*fortified, exalted*); 1 Kings xvi. 34.
- SE'-IR (*goat, hairy, tempest, demon*), a range of mountains on the south-east of the Dead Sea, in Idumea.
- SE-LEU-CI'-A, SE-LEU'-CI-A (*shaken, splendid, white*), a city of Syria, on the shores of the Mediterranean, near the river Orontes.
- SEM'-E-I (*hearing, obeying*); Luke iii. 26.
- SE'-NEH (*a bush, bramble*); 1 Sam. xiv. 4.
- SEN-NACH'-E-RIB, or SEN-NA-CHE'-RIB (*destroyed of the sword*), a king of Assyria.
- SE-PHAR'-VA-IM (*two books or scribes*), a city of the Assyrians.
- SE'-RAH (*song, morning*); Gen. xlv. 17.
- SE'-RAI-AH, or SE-RA-I'-AH (*prince or song of the Lord*); 2 Sam. viii. 17. *et al.*
- SER'-A-PHIM (*burning*), angels of the first order.
- SER'-GI-US-PAU'-LUS, a proconsul or governor of the isle of Cyprus; Acts xiii. 7.
- SE'-RUG (*branch, plant*); Gen. xi. 22.
- SETH' (*set, put*), a son of Adam; Gen. v. 3.; vi. 8.
- SHA'-AL-AB'-BIN (*place of foxes*), a city in the tribe of Dan.
- SHA-AL'-BIM (*fox of the sea*); Judg. i. 35.
- SHA-A-RA'-IM (*two goats, tempests, gates*); 1 Chron. iv. 31.
- SHA-ASH'-GAZ (*pressing, the fleece*); Esth. ii. 14.
- SHA'-DRACH (*tender, nipple, soft field*); Dan. i. 7, *et al.*
- SHA'-GE (*ignorant, wandering*); 1 Chron. xi. 34.
- SHA'-LIM (*foxes, fists, paths*); 1 Sam. ix. 4.
- SHA-LI'-SHA (*third, triangular*); 1 Sam. ix. 4. 2 Kings iv. 42.
- SHAL'-LUM (*peaceful, perfect*), a king of Judah.
- SHAL'-MAN (*idem*); Hos. x. 14.
- SHAL-MA-NE'-SER (*peace, chained, perfection, reward*), a king of Assyria.
- SHAM'-A (*hearing, obeying*); 1 Chron. xi. 44.
- SHAM'-GAR (*name or desolation of a stranger*), a judge of Israel; Judg. iii. 31.; v. 6.
- SHAM'-HUTH (*desolation, destruction*); 1 Chron. xxvii. 8.
- SHA'-MIR (*prison, bush, lees, thorn*); Josh. xv. 48.
- SHAM'-MAH (*desolation, destruction*); Gen. xxxvi. 13, *et al.*
- SHAM'-MA-I (*desolation of the Lord*); 1 Chron. ii. 28, 44.; iv. 17.
- SHAM-MU'-A (*hearing, obeying*); Numb. xiii. 4, *et al.*
- SHAPH'-AN (*a coney, hid, laid up*); 2 Kings xxii. 3, *et al.*
- SHAPH'-AT (*judge, judging*); Numb. xiii. 5, *et al.*

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- SHAR'-A-I (*my prince or song*); Ezra x. 40.
 SHAR'-AR (*thought, singing*); 2 Sam. xxiii. 33.
 SHA-RE'-ZER (*overseer of the treasury*); 2 Kings xix. 37. Isa. xxxvii. 38.
 SHA'-RON, see Saron.
 SHA'-SHAK (*sack of flax, cup of joy*); 1 Chron. viii. 14.
 SHA'-VEH (*the plain*); Gen. xiv. 5.
 SHE-AL'-TI-EL (*asked or lent of the Lord*); 1 Chron. iii. 17, *et al.*
 SHE-A-RI'-AH (*the gate or temple of the Lord*); 1 Chron. viii. 38.
 SHE'-AR-JA'-SHUB (*the remnant shall return*); Isa. vii. 3.
 SHE'-BA (*captivity, repose, old age*); Gen. x. 7, *et al.*
 SHEB-A-NI'-AH (*captivity of the Lord*); Neh. ix. 4.
 SHE'-BAT, see Sebat.
 SHEB'-A-RIM (*breakings*); Josh. vii. 5.
 SHE'-BER (*breaking*); 1 Chron. ii. 48.
 SHEB'-NA (*resting, captive*); 2 Kings xviii. 18, *et al.*
 SHE-CHEM' (*portion, shoulder*), the son of Hamor. Also, a city of Samaria, called also *Sichem* and *Sychar*; John iv. 5.
 SHED'-E-UR (*field of light*); Numb. i. 5.
 SHE'-LAH (*breaking, sending*); Gen. xxxviii. 5, *et al.*
 SHE'-E-MI'-AH (*peace or perfection of the Lord*); 1 Chron. xxvi. 14, *et al.*
 SHE'-LEPH (*drawing out*); Gen. x. 26.
 SHE'-LO-MI (*peaceable, perfect, my peace*); Numb. xxxiv. 27.
 SHE'-LO-MITH (*idem*); 1 Chron. iii. 19.
 SHE-LU'-MI-EL (*peace of God*); Numb. i. 6.
 SHEM' (*name, renown, first*), a son of Noah.
 SHEM-A'-I-AH (*hearing or obeying of the Lord*); 2 Kings xii. 22, *et al.*
 SHEM'-E-BER (*name or renown of the strong*); Gen. xiv. 2.
 SHEM'-ER (*keeper, guardian, thorn*); 1 Kings xvi. 24, *et al.*
 SHE-MI'-DA (*name or glory of knowledge*); Numb. xxvi. 32.
 SHE-MIR'-A-MOTH (*heights of the heavens*); 1 Chron. xv. 18.
 SHEN' (*ivory, tooth*); 1 Sam. vii. 12.
 SHE'-NIR (*lantern, sleeping, light*); Deut. iii. 9. Cant. iv. 8.
 SHEPH-A-TI'-AH (*judgment of the Lord*); 2 Sam. iii. 4, *et al.*
 SHER-E-BI'-AH (*freed or singing with the Lord*); Ezra viii. 18, *et al.*
 SHESH'-ACK (*thy flax, thy joy*), a name given to Babylon; Jer. xxiii. 26.; li. 41.
 SHESH-BAZ'-ZAR (*joy in tribulation*); Ezra i. 8, 11.; v. 14, 16.
 SHE'-THAR-BOZ'-NA-I (*corrupting, despising me*); Ezra v. 3.
 SHE'-VA (*vanity, tumult*); 2 Sam. xx. 25.
 SHIB'-BO-LETH (*an ear of corn*); Judg. xii. 6.
 SHI-LO'-AH (*sent, peace, salvation, a bough, weapon*), a small brook, supposed to be the same as the *Gihon*; Isa. viii. 6.
 SHI'-LO or -LOH (*idem*), a city in the tribe of Ephraim. Also, a designation of the Messiah; Gen. xlix. 10.
 SHIM'-E-A (*hearing, obeying*); 2 Sam. xiii. 3, *et al.*
 SHIM'-E-I (*hearing, my name, or renown*); 2 Sam. xvi. 15, *et al.*
 SHIM'-SHAI (*my son*); Ezra iv. 8, 9, 17.
 SHI'-NAR (*meaning uncertain*), a province of Babylonia; Gen. x. 10, *et al.*
 SHIPH'-RAH or -RATH (*fair, a trumpet*); Exod. i. 15.
 SHI'-SHACK (*thy flax or joy*), a king of Egypt.
 SHIT'-TIM (*turning, scourgings, thorns*); Numb. xxv. 1, *et al.*
 SHO'-BAB (*returned, a spark*); 2 Sam. v. 13.
 SHO'-BACH (*net, thy bonds, or captivity*); 2 Sam. x. 16.
 SHO'-CHO (*defence, bough*), a city in the tribe of Judah.
 SHU'-A or -AH (*crying, saving*); Gen. xxv. 2, *et al.*
 SHU'-AL (*a fox, a path*); 1 Sam. xiii. 17.
 SHU'-LA-MITE (*peaceful, perfect*); Cant. vi. 13.
 SHU'-NA-MITE, (*their change, their sleep, their second*); a native of Shunem; a city in the tribe of Issachar.

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- SHUR' (*a wall or sea*), a city of Arabia Petraea, which gave name to the Wilderness of Shur.
- SHU'-SHAN (*lily, rose, joy*), the capital of the kingdom of Persia.
- SHU'-THE-LAH (*plant, verdure, drinking pot*); Numb. xxvi. 35.
- SIB'-BA-CHAI, or SIB'-BA-CHA'-I (*troubled of the Lord*); 2 Sam. xxi. 18. 1 Chron. xi. 29.
- SIB'-MAH (*captivity, rest*), a city near Heahbon, famous for its vines.
- SI'-CHEM, *see Shechem*.
- SID'-DIM (*worked, field*), a vale, which is now the Dead Sea.
- SI'-DON (*hunting, fishing, ship of judgment*), the eldest son of Canaan. Also, a city on the sea-coast, the capital of Phenicia, about eighteen miles north of Tyre.
- SI'-HON (*conclusion, rooting out*), a king of the Amorites.
- SI'-HOR (*black, trouble, early morning*), the river Nile in Egypt; Josh. xiii. 3. Jer. ii. 18.
- SI'-LAS (*a contraction of Silvanus*); Acts xv. 22, *et al*.
- SIL'-O'-AH, SIL'-O'-AM (*sent, salvation, bough, weapon*), a fountain or pool near the south-east wall of Jerusalem; Neh. iii. 15. John ix. 7.
- SIL'-O'-E (*idem*); Luke xiii. 4.
- SIL'-VA-NUS (*of a forest or wood*); 2 Cor. i. 19, *et al*.
- SIM'-E-ON (*hearing, obeying*), a son of Jacob and Leah. Also, a pious man at Jerusalem; Luke ii. 25, *et seq*.
- SI'-MON (*idem*), the name of the Apostle St. Peter, and of several others.
- SIN' (*bush, dart, coldness*); Exod. xvi. 1.; xvii. 1, *et al*.
- SI'-NAI, or SI'-NA'-I (*bush of the Lord*), a mountain in the desert of Arabia Petraea, on which the Law was delivered to Moses.
- SI'-ON (*noise, heap, drought*), a mountain of Jerusalem where the city of David was built. Also, a name of Mount Hermon; Deut. iv. 48.
- SI'-RI-ON (*breast-plate, deliverance, song of the dove*), a name of Mount Hermon; Deut. iii. 9. Psalm xxix. 6.
- SIS'-E-RA (*a swallow, a horse*), general of the army of Jabin, king of Canaan.
- SI'-NAH (*hated*), a well in Gerar; Gen. xxvi. 21.
- SI'-VAN (*bush, thorn*), the Babylonish name for the third month of the Jewish sacred year, and ninth of their civil year, answering to part of our May and June.
- SMYR'-NA (*myrrh*), a city of Asia Minor, situated on the shore of the Ægean Sea, about forty-five miles to the north of Ephesus; Rev. i. 11.; ii. 8.
- SO'-CHOB (*tents, a bough*), a city in the tribe of Judah; Josh. xv. 48.
- SO'-DI (*my secret*); Numb. xiii. 10.
- SOD'-OM (*their secret*), one of the cities destroyed by lightning, and now by the Dead Sea.
- SOL'-O-MON (*peace*), the son of David, and king of Israel.
- SOP'-A-TER, SO-SIP'-A-TER (*preserving or defending a father*); Acts xx. 4. Rom. xvi. 21.
- SO'-REK (*a vine, hissing*), a brook which ran through a valley, and entered the Mediterranean Sea, near Ascalon; Judg. xvi. 4.
- SOS'-THE-NES (*saving strength, strong saviour*), the chief ruler of the synagogue of the Jews at Corinth; Acts xviii. 17. 1 Cor. i. 1.
- SPAIN' (*rare, precious*), a large kingdom of Europe.
- STA'-CHYS (*an ear of corn*); Rom. xvi. 9.
- STEPH'-A-NAS (*crown, crowned*); 1 Cor. i. 16.; xvi. 15, 17.
- STE'-THEN (*idem*), the first Christian martyr; Acts vi. 5.; vii. 59, *et al*.
- SUC'-COTH (*tents, booths*), a place in Egypt; Gen. xxxiii. 17.; Exod. xii. 37. Also, a city in the tribe of Gad; Josh. xiii. 27, *et al*.
- SUC'-COTH-BEN'-OTH (*tents of the daughters*), a place set up in Samaria by the Babylonians, for idolatrous and obscene worship; 2 Kings xvii. 20.
- SUR' (*departing, rebellion*), the east gate of the temple of Solomon; 2 Kings xi. 6.

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- SU'-SAN-NA (*lily, rose, joy*); Luke viii. 3.
 SU'-SI (*my horse, a moth*); Numb. xiii. 11.
 SY'-CHAR (*false, finishing*), see *Shechem*; and John iv. 5.
 SY'-E-NE (*bash, enmity*), a city of Egypt, bordering on Ethiopia; Ezek. xxix. 10.
 SYN'-TY-CHE (*fortunate, speaking, discoursing*); Phil. iv. 2.
 SY'-RA-CUSE (*drawing violently*), a city on the eastern coast of Sicily; Acts xxviii. 12.
 SYR'-I-A (*strong, rocky*), a country of Asia, lying between the Euphrates on the east, the Mediterranean on the west, and Judea and Arabia Deserta on the south.
 SY'-RO-PHGE-NI'-CI-AN (*red, drawing in*), an inhabitant of Syrophenicia, or Phœnicia properly so called, of which Sidon was the capital; Mark vii. 26.
- TA'-A-NACH (*humbling, answering thee*), a city in the half tribe of Manasseh.
 TAB'-BA'-OTH (*rings, circles*); Ezra ii. 43. Neh. vii. 46.
 TAB'-BATH (*good, goodness*); Judg. vii. 22.
 TAB'-E-AL (*good God*); Isa. vii. 6.
 TAB'-E-EL (*idem*); Ezra iv. 7.
 TAB'-E-RAH (*burning*); Numb. xi. 3. Deut. ix. 22.
 TAB'-I-THA (*a roe, a doe*); Acts ix. 39, 40.
 TA'-BOR (*choice, purity, bruising, separating*), a mountain in the tribe of Zebulun, about six miles south-east of Nazareth, and to the west of Hermon.
 TAB'-RI-MON (*good pomegranate, goodness, exalted*); 1 Kings xv. 18.
 TAD'-MOR (*palm tree, bitterness*), a city built by Solomon in a desert of Syria, on the borders of Arabia Deserta; 2 Chron. viii. 4.; compare 1 Kings ix. 18.
 TA-HAP'-E-NES (*secret temptation, hidden confidence*), a city of Egypt.
 TAH'-PE-NES (*idem*), a queen of Egypt; 1 Kings xi. 19.
 TAH'-SE'-A (*contention of wickedness, or of the shepherd*); 1 Chron. viii. 35.
 TAH'-TIM-HOD-SHI (*meaning uncertain*); 2 Sam. xxiv. 6.
 TAL'-I-THA-CU'-MI (*young woman arise*); Mark v. 41.
 TAL'-MAI (*my furrow, heap of waters*); Josh. xv. 14.
 TA'-MAR (*a palm tree*); Gen. xxxviii. 6, *et al.*
 TAM'-MUZ (*abstruse, hidden*), an idol-god; Ezek. viii. 14.
 TAN'-HU-METH (*consolation*); 2 Kings xxv. 23.
 TAPH'-ATH (*a little one, distillation*); 1 Kings iv. 11.
 TAP'-PU'-AH (*an apple*), a city in the tribe of Judah.
 TA'-RAH (*delay, wretched, banished*); Numb. xxxiii. 27.
 TAR'-A-LAH (*multiplying*), a city in the tribe of Benjamin.
 TAR'-PE-LITES (*ravishers, wearied*); Ezra iv. 9.
 TAR'-SHISH (*contemplation, search, precious stone, fracture*), a son of Javan.
 Also, a city and country of Spain, as seems most probable.
 TAR'-SUS (*winged*), the capital of Cilicia, in Asia Minor.
 TAR'-TAK (*chained, bound*), an idol of the Avites; 2 Kings xvii. 31.
 TAR'-TAN (*their law, extension*), a general of the army of Sennacherib; 2 Kings xviii. 17.
 TAT'-NA-I (*rewarder, overseer of the gifts*), a governor of Samaria; Ezra v. 3.
 TE'-BAH (*murder, butchery, a cook*); Gen. xxii. 24.
 TE'-BETH (*good, goodness*), the tenth month of the Jewish sacred, and fourth of their civil year, answering to part of our December and January.
 TE-HAPH'-NE-HER, the same as Tahapanes.
 TEK'-O-A or TEK'-O'-AH (*a pipe, fastened*), a city in the tribe of Judah.
 TEL'-A'-BIB (*heap of new grain*); Ezek. iii. 15.
 TE'-LAH (*greenness, opening, rupture*); 1 Chron. vii. 25.
 TE-LA'-IM, or TE'-LEM (*the dew or shadow of them*), a city in the tribe of Judah.

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- TE-LAS'-SAR (*taking away, heaping up*), a city of Syria, or Mesopotamia.
 TEL-HA-RE'-SHA, or TEL-HAR'-SA (meaning uncertain); Ezra ii. 59.
 TEL'-ME-LA, or TEL'-ME-LAH (*heap of salt*); Ezra ii. 59.
 TE'-MA (*admiration, perfection, the south*), a son of Ishmael. Also, a country of Arabia.
 TE-MAN (*idem*); Gen. xxxvi. 11, *et al.*
 TE'-RAH (*to breathe, to scent*), the father of Haran, Nahor, and Abraham.
 TER'-A-PHIM (*images*), a kind of idol figures; Judg. xvii. 5; xviii. 14. Hos. iii. 4.
 TER'-TI-US (*the third*); Rom. xvi. 22.
 TER-TUL'-LUS (*a liar, impostor, or perhaps a diminutive of Tertius*); Acts xxiv. 1, 2.
 TE'-TRARCH (*fourth*), the title of a sovereign prince over the fourth part of a kingdom.
 THAD-DE'-US (*praising, confessing*), a name of the Apostle Jude; Mark iii. 18.
 THA'-HASH (*silent, hasting*); Gen. xxii. 24.
 THA'-MAH (*blotting, suppressing*); Ezra ii. 53.
 THE'-BEZ (*egg, flax, silk*), a city in the half-tribe of Manasseh.
 THE-LAS'-SAR, see *Telassar*.
 THE-OPH'-I-LUS (*lover of God*); Luke i. 3. Acts i. 1.
 THES-SA-LO-NI'-CA (*so called from a victory over the Thessalians*), a populous sea-port of Macedonia, situated on the Thermaic Gulf.
 THEU'-DAS (meaning uncertain), an impostor mentioned Acts v. 36.
 THO'-MAS (*a twin*), an Apostle of Christ, called also Didymus.
 THUM'-MIM, see *Urim*.
 THY-A-TI'-RA (*sacrificing*), a city of Lydia, in Asia Minor.
 TI-BE'-RI-AS (*from Tiberias Caesar*), a city of Galilee, on the western shore of the lake of Genneareth.
 TI-BE'-RI-US (*son of Tiber*); Luke iii. 1.
 TIB'-NI (*straw, hay*); 1 Kings xvi. 21, 22.
 TI'-DAL (*breaking the yoke, knowledge of elevation*); Gen. xiv. 1.
 TIG'-LATH-PI-LE'-SER (*majesty of a great prince*), a king of Assyria.
 TIK'-VAH or TIK'-VATH (*hope, congregation*); 2 Kings xxii. 14.
 TI-ME'-US (*honourable, perfect*); Mark x. 46.
 TIM'-NA, TIM'-NATH, TIM'-NA-THA (*image, figure, enumeration*), a city in the tribe of Judah.
 TIM'-NATH-HE'-SES, or TIM'-NATH-SE'-RAH, a city in the tribe of Ephraim.
 TI'-MON (*honourable, precious*); Acts vi. 5.
 TI-MO'-THE-US, or TI-MO-THY (*honour of God, honouring God*), a disciple of St. Paul, and bishop of Ephesus.
 TIPH'-SAH (*passage, leap, the passover*); 1 Kings iv. 24.
 TI'-RAS (*desire, a destroyer*); Gen. x. 2.
 TIR'-HA-KA (*inquirer, observer*), a king of Ethiopia, or Cush; 2 Kings xix. 9.
 TIR'-HA-NAH (*searcher of mercy*); 1 Chron. ii. 48.
 TIR'-SHA-THA (*overturning the foundation*); Ezra ii. 63, *et al.*
 TIR'-ZAH (*kind, pleasant*), a city in the tribe of Ephraim. Also, a daughter of Zelophehad.
 TISH'-BITE (*dwelling, turning back, taking captive*), the surname of the prophet Elijah, from Theshbeh, a city near mount Gilead.
 TI'-TUS (*honourable*), a disciple of St. Paul, and bishop of Crete.
 TOB' (*good, goodness*), a district somewhere on the east of the Jordan; Judg. xi. 5; compounded *Tob-Adonijah*; 2 Chron. xvii. 8.
 TO-BI'-AH, TO-BI'-JAH (*a good Lord, goodness of the Lord*); Ezra ii. 60. *et al.*
 TO-GAR'-MAH (*strong, bony, fearing greatly*); Gen. x. 3. 1 Chron. i. 6. Ezek. xxvii. 14.
 TO'-HU (*living, declaring*); 1 Sam. i. 1.
 TO'-I (*erring, wandering*); 2 Sam. viii. 9.
 TO'-LA (*worm, scarlet*); Gen. xlv. 10. Judg. x. 1.

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TO'-LAD (*birth, generation*), a city in the tribe of Simeon.
 TO'-PHEL (*ruin, decay, folly*); Deut. i. 1.
 TO'-PHET (*a timbrel, a drum*), a place in the valley of Hinnom, where children were burnt in the fire to the god Moloch, and drums were beaten to drown the cries of those who were thus sacrificed.
 TRA-CHO-NI'-TIS (*stony, rough place*), a district south of Damascus, between Palestine and Coele Syria; Luke iii. 4.
 TRO'-AS (*penetrated, bored through*), a city of Phrygia, or Mysia, on the sea-coast southward of the supposed site of ancient Troy.
 TRO-GYL'-LI-UM (meaning uncertain), a promontory at the foot of Mount Mycale, opposite to, and about five miles from, Samos.
 TROPH'-I-MUS (*nourished, brought, or bringing up*); Acts xx. 4.
 TRY-PHE'-NA, TRY-PHO'-SA (*soft, tender, delicate*); Rom. xvi. 12.
 TU'-BAL (*born, worldly, confusion, slander*); Gen. x. 2, *et al.* Compounded Tubal-Cain; Gen. iv. 22.
 TYCH'-I-CHUS (*fortunate, happy*); Acts xx. 4, *et al.*
 TY-RAN'-NUS (*ruling, a prince*); Acts xix. 9.
 TYRE' (*a rock, strength*), a sea-port of Phenicia, on the Mediterranean Sea. The old city Tyre stood on the continent, and was taken by Nebuchadnezzar: the new was built on an island about half a mile from the continent, and was destroyed by Alexander the Great.
 TY'-RUS, the same as Tyre.

U'-CAL (*power, prevalence*); Prov. xxx. 1.
 U'-LA-I (*strength, a pool*); Dan. viii. 2.
 U'-LAM (*a porch, their strength or folly*); 1 Chron. vii. 16.
 UL'-LA (*lifting up, an infant*); 1 Chron. vii. 39.
 UM'-MAH (*darkened, covered*), a city in the tribe of Asher.
 UN'-NI (*poor, afflicted*); 1 Chron. xv. 18.
 U'-PHAZ (*pure gold*), a country supposed the same as Ophir.
 UR' (*fire, light*), a city of Chaldea. Also, a person; 1 Chron. xi. 35.
 U'-RI (*my fire, light*); Exod. xxxi. 2, *et al.*
 U-RI'-AH, or U-RI'-JAH (*the fire or light of the Lord, my light is the Lord*); 2 Sam. xi. 3, *et al.*
 U'-RI-EL (*idem*); 1 Chron. xv. 5.
 U-RIM and THUM-MIM (*lights and perfections*), something attached to the breast-plate of the high-priest, by means of which he learned the Divine will when he went to ask counsel of Jehovah.
 U'-THA-I (*my time or iniquity*); 1 Chron. ix. 4.
 UZ' (*wood, counsel, fastened*), a country in Idumea. Also, a son of Aram. Also, a duke of Edom.
 U'-ZA-I (*then, hastening of the Lord*); Neh. iii. 25.
 U'-ZAL, or U'-SAL (*wandering, progressing*); Gen. x. 27. 1 Chron. i. 21.
 UZ'-ZAH (*strength, a goat*); 2 Sam. vi. 3, *et al.*
 UZ'-ZEN-SHE'-RAH (*the ear of Sherah, or an ear remaining*), a city in the tribe of Ephraim; 1 Chron. vii. 24.
 UZ'-ZI (*my strength, my wood, my goat*); 1 Chron. vi. 5.
 UZ-ZI'-AH (*strength, wood, goat of the Lord*), a king of Judah, and others.
 UZ-ZI'-EL (*idem*); 1 Chron. vii. 7. Numb. iii. 27.

VA-JE'-ZA-THA (*sprinkling the chamber, pure*); Esth. ix. 9.
 VA-RI'-AH (*weapons or oppression of the Lord*); Ezra x. 36.
 VASH'-NI (*the second, changed, a tooth*); 1 Chron. vi. 28.
 VASH'-TI (*beautiful, drinking, doubling, hemp*); Esth. i. 8, 12, 19; ii. 17.
 VOPH'-SI (*fragment, diminution*); Numb. xiii. 14.

ZA-A-NA'-IM, or YA'-AN-AN (*going forth, emigration*); Josh. xix. 33.
 Judg. iv. 11.

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- ZA'-BAD (*dowry, endowed*); 1 Chron. ii. 36, *et al.*
 ZAB'-DI (*idem*); Josh. vii. 1.
 ZAB'-DI-EL (*dowry of God*), a king of Arabia, and others,
 ZA'-BUD (*dowry, gift*); 1 Kings iv. 5, *et al.*
 ZAC'-CA-I (*pure, just*); Ezra ii. 9, *et al.*
 ZAC'-CUB (*remembered, mindful*), the name of several persons.
 ZACH-A-RI'-AH (*memory of the Lord, the Lord remembers*), a name of several persons.
 ZAC-CHE'-US (*pure, just*); Luke xix. 5.
 ZA'-DOK (*just, justified*), a name of several persons.
 ZA'-HAM (*unclean, impurity*); 2 Chron. xi. 19.
 ZA'-IR (*little, afflicted*), a city near Edom; 2 Kings viii. 21.
 ZAL'-MON (*darkness, his shade or image*), a mountain near Shechem; Judg. ix. 48. See *Salmon*.
 ZAL-MO'-NAH (*idem*); Numb. xxxiii. 41.
 ZAL-MUN'-NAH (*idem*), a king of Midian; Judg. viii. 4, *et al.*
 ZAM-ZUM'-MIMS (*tall, devising wickedness*); Deut. ii. 20.
 ZA-NO'-AH (*forgetfulness, desertion*), a city in the tribe of Judah.
 ZAPH'-NATH-PA-A-NE'-AH (*discoverer of hidden things*); Gen. xli. 45.
 ZA'-RA (*east, rising, clearness*); Matt. i. 3.
 ZA'-RAH (*idem*), a city in the tribe of Judah.
 ZAR'-E-AH (*leprosy, a hornet*), a village in the tribe of Judah.
 ZA'-RED (*spread abroad*); Numb. xxi. 12. Deut. ii. 13, 14.
 ZAR'-E-PHATH (*a crucible, fusion*); see *Sarepta*.
 ZA'-RETH-SHA'-HAR (*of the morning, rising of the morning*), a city in the tribe of Reuben.
 ZEB-A-DI'-AH (*portion or dowry of the Lord*); 1 Chron. viii. 15.
 ZE'-BAH (*victim, sacrifice*), a prince of Midian.
 ZE-BA'-IM (*idem*); Ezra ii. 57.
 ZEB'-E-DEE (*dowry, portion*), the father of James and John, the disciples of Christ.
 ZE-BO'-IM (*deer, goats*), one of the cities destroyed by fire along with Sodom and Gomorrah.
 ZE-BU'-DAH (*a gift, endowed*); 2 Kings xxiii. 36.
 ZE'-BUL (*abiding, a dwelling*); Judg. ix. 28. 41.
 ZEB'-U-LON (*idem*), the sixth son of Jacob by Leah.
 ZECH-A-RI'-AH, see *Zachariah*.
 ZED-E-KI'-AH (*justice or justified of the Lord*), a king of Judah. Also, others.
 ZEEB' (*a wolf*); Judg. vii. 25.
 ZE'-LEK (*the shadow or noise of a striker*); 2 Sam. xxiii. 37.
 ZE-LOPH'-E-HAD (*the shade or tingling of fear*); Numb. xxvii. 33, *et al.*
 ZE-LO'-TES (*jealous, full of zeal*), the surname of Simon, (not Peter), one of the Apostles of Christ.
 ZEL'-ZAH (*noon-tide*); 1 Sam. x. 2.
 ZEM-A-RA'-IM (*wool, pith of trees*), a city in the tribe of Benjamin.
 ZE'-NAN (*target, weapons*), a city in the tribe of Judah.
 ZE'-NAS (*living, of Jupiter*); Titus iii. 13.
 ZEPH-A-NI'-AH (*the north, or secret of the Lord*), one of the twelve minor prophets, and others.
 ZE'-PHATH (*looking-glasses, beholding, covering*), a city in the tribe of Simeon.
 ZE'-PHI, ZE'-PHO, ZE'-PHON (*the north, hid, a beholder*); Gen. xxxvi. 11. *et al.*
 ZE'-RAH (*see Zarah*), a name of several persons.
 ZE'-RED (*same as Zared*), a brook in the land of Moab.
 ZE'-R-E-DAH (*ambush, perplexity*), a city in the tribe of Ephraim.
 ZE-RE'-DE-THA (*idem*), a city in the tribe of Ephraim.
 ZE'-RESH (*scattering, misery, stranger*), the wife of Haman; Esth. v. 10.
 ZE'-ROR (*a bond, abiding, binding*); 1 Sam. ix. 1.
 ZE-RU'-AH (*pain, misery, hornet*); 1 Kings xi. 26.
 ZE-RUB'-BA-BEL, or ZE-RUB-BA'-BEL (*stranger in, banished to Babel*), the son of Salathiel; Ezra iii. 2, *et al.* Also, others.

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- ZER-U-I'-AH (*perplexity, troubled of the Lord*); 2 Sam. ii. 18, *et al.*
 ZE'-THAR (*a turtle, searching out*); Esth. i. 10.
 ZI'-BA (*army, fight, strength*); 2 Sam. ix. 2, *et al.*
 ZIB'-E-ON, or ZIB'-I-ON (*a doe or goat, elevation*); Gen. xxxvi. 2, *et al.*
 ZIB'-I-AH, or ZE-BI'-AH (*idem*); 2 Kings xii. 1.
 ZICH'-RI (*a male, remembering*); Exod. vi. 21.
 ZID'-DIM (*huntings, treasons*), a city in the tribe of Naphtali.
 ZI'-DON, see *Sidon*.
 ZIF' (*splendour, beauty*), the second month of the Jewish sacred, and eighth of their civil year; answering to part of our April and May.
 ZIK'-LAG (*measure pressed down*), a city in the tribe of Simeon.
 ZIL'-LAH (*a shade*); Gen. iv. 19, 22.
 ZIL'-PAH (*distillation, contempt of the mouth*); Gen. xxix. 24, *et al.*
 ZIM'-RAM, or ZIM'-RAN (*a song, singing, a vine*); Gen. xxv. 2.
 ZIM'-RI (*idem*); Numb. xxv. 14, *et al.*
 ZIN' (*weapons, target, coldness*), a desert in the south of Palestine, towards Idumea.
 ZI'-ON, see *Sion*.
 Zi'-OR, (*little*); Josh. xv. 54.
 ZIPH' (*this mouth, falsehood*), a wilderness, and also a city in the tribe of Judah.
 ZIP'-POR (*a bud, a desert, a kid*), the father of Balak, king of Moab; Numb. xxii. 2.
 ZIP'-PO-RAH (*beauty, trumpet*), the wife of Moses; Exod. ii. 21.; iv. 25.
 ZI'-THRI (*hid, overturned, my secret or refuge*); Exod. vi. 22.
 ZIZ', Zi'-ZA (*a flower, wing, branch*); 2 Chron. xx. 16.
 ZO'-AN (*moving, motion*), a noted city of Egypt.
 ZO'-AR (*little*), a city on the southern extremity of the Dead Sea.
 ZO'-BAH (*an army, warning, a swelling*), a city of Syria.
 ZO'-HAR (*white, bright, shining*); Gen. xxiii. 8.
 ZO'-HE-LETH (*creeping, drawing*); 1 Kings i. 9.
 ZO'-HETH (*separation, broken*); 1 Chron. iv. 20.
 ZO'-PHAH, ZO'-PHA-I (*a command, binding, a honey-comb*); 1 Chron. vi. 11.; vii. 35.
 ZO'-PHAR (*a bird, a crown, a kid, the morning time*), one of Job's three friends
 ZO'-RAH (*leprosy, a hornet*), a town in the tribe of Dan.
 ZO'-RE-AH (*idem*), a city in the tribe of Judah.
 ZO-ROB'-BA-BEL, see *Zerubbabel*.
 ZU'-AR (*little, small*); Numb. i. 8.; ii. 5.
 ZUPH' (*observing, watching, a roof, covering*); 1 Sam. i. 1.
 ZUR' (*strong, a rock, binding*); Numb. xxv. 15, *et al.*
 ZU'-RI-EL, or ZU-RI'-EL (*the rock of God*); Numb. iii. 35.
 ZU-RI-SHAD'-DA-I (*rock or strength of the Almighty*); Numb. i. 6.
 ZU'-ZIMS (*ports, lintels, shining*); Gen. xiv. 5.

THE END.

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